B'nai B'rith Magazine

Volume XXXIX, No. 8 MAY, 1925

Sam Dreben—The Fighting Jew
By Martin Zielonka

Joseph Budko
By Israel Auerbach

The Hebrew University
By Joel Blau

A Home for the Soul
By Oscar Leonard

and News of the Quinquennial Convention

THE NATIONAL JEWISH MONTHLY

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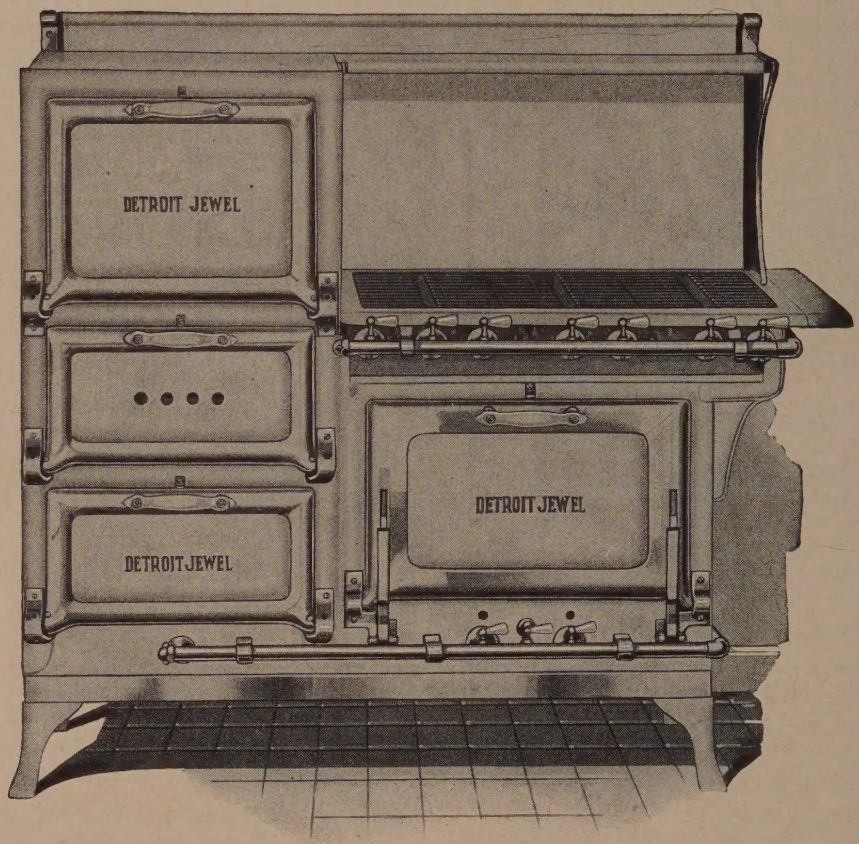

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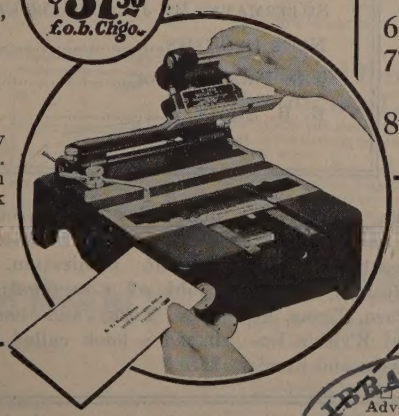

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ALFRED Williams Anthony, a New York clergyman, is a new contributor to the B'NAI B'RITH MAGAZINE. Although a leader in the Protestant church, he is probably known to as many Jews as non-Jews. As member of the Committee on Good Will Between Jews and Christians of the Federal Council of Churches of Christ in America, he is destroying racial and religious prejudice faster than the Ku Klux Klan and similar organizations can spread it. On his favorite topic, the promotion of more sympathetic understanding between Jews and Christians, he is much in demand both as a speaker and as a writer.

ISRAEL Auerbach needs no introduction to readers of the B'NAI B'RITH MAGAZINE. For many years articles on subjects of Jewish culture, politics and sociology have come from his talented typewriter. His home is in Berlin, where he is secretary of the Academy for Jewish Learning. Previously he was head of the "*Hilfsverein der Deutschen Juden*," in Constantinople.

RABBI Martin Zielonka, who writes about Sam Dreben, is a man of varied activities and catholic—in a Jewish sense—tastes. Besides officiating in a temple at El Paso, Texas, he is in charge of the B'nai B'rith's Immigration Bureau in Mexico and president of District Grand Lodge No. 7 of the order. His personal association with "the fighting Jew" makes his article on Sam Dreben of particular interest.

JOEL Blau, another rabbi, combines a happy faculty for facile writing with deep knowledge. His paradoxical utterances have aroused much comment, at the bottom of which is genuine admiration. Dr. Blau is rabbi of Congregation Peni El, of New York, and has recently published a book called "The Wonder of Life."

OSCAR Leonard, ex-president of Lodge 22, was so impressed by a recent visit to the Hillel Foundation at the University of Illinois that he contributed the article which appears beneath his signature. Born in Roumania in 1881, he came to this country in 1900, attended Leclaire College and was graduated from the Missouri School of Social Economy, Missouri University. He was on the staff of the St. Louis Post Dispatch, served as probation officer of the St. Louis Juvenile Court, was superintendent of the Jewish Educational and Charitable Association for ten years, member of Unit No. 1 of the Joint Distribution Committee, social service director in Roumania and chairman of the social service committee of his district of the B'nai B'rith.

THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year for the same magazine. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not believe it is worth the fifty cents charged for it may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

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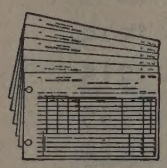

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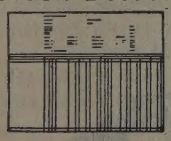

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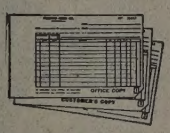

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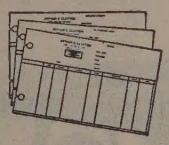

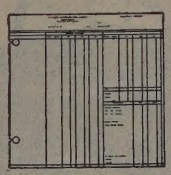

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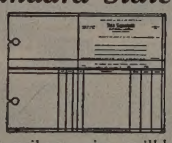

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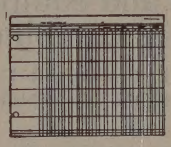

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THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

VOLUME XXXIX MAY, 1925 NUMBER 8

Progress of Events

The Convention at Atlantic City

THE twelfth quinquennial convention of the Constitution Grand Lodge has become part of "yesterday's ten thousand years."

It is probably too early to estimate its real significance. Yet when 150 representatives gather from all parts of the world to discuss questions of Jewish interest, the outcome is bound to be of importance.

Out of this gathering an important fact emerges: that the Independent Order of B'nai B'rith must and will assert the leadership which is its right. It will no longer be satisfied merely to co-operate in the carrying out of projects desirable in themselves. It will not merely lend its financial and moral support to other organizations—but will take that lead in Jewish affairs which the potentialities of its great organized constituency make possible.

Fortunately the first opportunity to demonstrate this new conception of the function of the B'nai B'rith came within a few days of the convention. At a conference held at Harvard University to outline a program of education for Jewish youth, representatives of the B'nai B'rith won for the B'nai B'rith Hillel Foundations the endorsement of the conference group.

The Foundation, one of the great achievements of the Order, is to be expanded. The social and spiritual haven for Jewish students at the Universities of Illinois and Wisconsin will gradually be extended to other great centers of learning. Perhaps in time, all Jewish students, or nearly all, may have a B'nai B'rith Hillel Foundation to turn to—just as all Christian students now have their church, their Wesleyan Foundation or their Y. M. C. A. to turn to. To the Foundation, the B'nai B'rith will look for its leaders of tomorrow.

The Constitution Grand Lodge decides to continue another great work undertaken by the B'nai B'rith—that of the Mexican Bureau. Rabbi Martin Zielonka, acting chairman of the B'nai B'rith Mexico Committee, who lives close to the Rio Grande and who knows the Mexican situation thoroughly by reason of first-hand observation, sees in Mexico a haven for thousands of refugee Jews. Religious prejudice, he says, is practically unknown and business opportunities abound.

Unlike many optimists, who base their opinions on their wishes, Rabbi Zielonka does not see any immediate hope of changing Jewish immigrants who land in Mexico into an agricultural class. He reminds us that former President Diaz welcomed the Jews as best fitted for the "commercial development of Mexico." Diaz understood Mexico's needs.

The Rev. John W. Herring, representing the Committee on Good Will Between Jews and Christians of the Federal Council of Churches of Christ in America, tells the Constitution Grand Lodge: "The Jews need the Christians and the Christians need the Jews in the great forward surge of social welfare. Let their mutual needs be a union of light and power—Jewish light plus Gentile power." The speaker proposes to establish in Washington an institute devoted to the study of social problems and the cause of social justice—and under the supervision of all three faiths—Catholics, Protestants and Jews. There is nothing condescending in the tone of this minister of the gospel—all is sympathetic understanding and love. If the institute is actually erected as Mr. Herring proposes, it would be conducted under the spiritual guidance of two Jews—Jesus and Hillel.

Mindful of the prophetic ideal expressed in the ritual by the words: "*Tzedek, tzedek, tirdof*—Justice, justice shalt thou pursue"—the Constitution Grand Lodge votes to appoint a permanent commission to adopt a social justice program which, upon approval of the Executive Committee, shall become the social justice program of the order.

The president's message, published in the supplement of this issue, is itself a great achievement. It represents in its pages the history of the manifold activities of the Order and much of the history of Jewry for the last five years. Joseph L. Kun, of Philadelphia, special assistant United States Attorney, and chairman of the Committee on the President's Message, calls it: "a splendid composite report on the activities of our order during the last five years. Always on the alert, with his ears to the ground, the President of the Order has continued his watchfulness, followed by quick and effective action whenever the welfare of our brethren in its varied manifestations may have been involved . . ."

In the meantime news comes of several District Grand Lodge Conventions. At Montgomery, Alabama, District No. 7 elects Rabbi Martin Zielonka, of El Paso, Texas, president; Gus Strauss, of Arkansas, first vice-president; Leopold Strauss, of Montgomery, second vice-president; Myron M. Goldman, of New Orleans, secretary, and Archibald A. Marx, of New Orleans, treasurer. A home for the aged, costing $150,000, is to be erected at Memphis, Tennessee; $25,000 is pledged for a clinical building at the Leo N. Levi Memorial Hospital; $20,000 to the Jewish Children's Home at New Orleans; $7,000 to the Tuaro Infirmary, New Orleans; $1,000 to the Denver Hospital, and $500 to the Hebrew University.

At Cleveland, District No. 2 elects Judge A. B. Frey, of St. Louis, president; Rabbi Samuel Mayerberg, of Dayton, Ohio, first vice-president; Benjamin Achtenberg, Kansas City, Missouri, second vice-president; William Ornstein, Cincinnati, treasurer; Leonard H. Freiberg, secretary. On the program were both the Rev. Mr. Herring and Rabbi Benj. M. Frankel, fresh from their appearance at the Atlantic City Convention and arousing new enthusiasm for their cherished projects. The proposed million and a half campaign for the Cleveland Orphan Home was endorsed and plans made for its early launching.

News of the District No. 1 convention at Albany, New York, comes too late for publication in this issue. It will be published later.

On account of the vast amount of business transacted at the Atlantic City Convention and the mechanical impossibility of publishing even the most important reports, speeches and resolutions in one or even a few numbers of the magazine—it has been decided to issue these, from time to time, in special pamphlets, conveniently arranged according to subjects, for distribution among members through the district grand lodges. The June issue of the magazine will contain more convention news and a summary of the entire proceedings.

Ave Atque Vale

ADOLF Kraus, the grand old man of American Jewry, returns to private life after a life-time spent in public service.

For twenty years he presided over the Independent Order of B'nai B'rith. A whole generation of Jewish youth grew into manhood knowing no other president. His services as head of the Order extended over a longer period than that of most of the present membership.

Jews, as well as non-Jews who had dealings with the B'nai B'rith, always associated with it the name of Adolf Kraus. Statesmen, including foreign diplomats and Presidents of the United States, knew of the Order only through his personality and accepted him in their negotiations as a representative of the Jewish people.

When any question arose relating to Jewish rights in any part of the world, it was to Kraus that the Jewish world turned as to its official spokesman. Thus he came into intimate contact with the powerful of the world—but always as the representative of his people.

In retiring, Adolf Kraus bowed as much to the wishes of his devoted family as to the dictates of times. They wished him to spend his last years in that leisure which his life of public service had earned for him, yet denied him.

It is fortunate that as member of the Executive Committee, Mr. Kraus will continue to lend, if not as fully as before, still in large measure, the force of his personality and his experience.

Though in the Jewish world, and in later years in the non-Jewish world as well, Adolf Kraus was the acknowledged leader of American Jewry, his earlier laurels were won in other fields. He was 55 when elected to the Presidency for the first time. He had already won eminence in his profession—the law—and political power.

How did this immigrant lad of 15, penniless and without friends, reach these heights? Step by step—chainmaker, cigar-maker, peddler, factory-hand, stable boy, dry goods clerk, shoe salesman, store manager, lawyer and, finally, trusted and honored public official—his life progressed as through the chapters of some vivid novel. The story of his life he has told in his autobiography.

Fortunately, the lessons of his twenty years' Presidency as well as of his previous life are here recorded for the benefit of posterity. Although he wrote "Reminiscences and Comments" for private distribution among members of his family and his close associates, Mr. Kraus yielded to many importunities that he permit this work to be published in a trade edition for general circulation. It is typical of him, however, that he consented only on condition that no profit should accrue to him. All sums remaining after payment of the actual cost of publication are to be divided between two institutions which he holds in special regard—the Leo N. Levi Memorial Hospital, at Hot Springs, Arkansas, named after his illustrious predecessor as President of the Order, and the Hebrew University in Jerusalem.

In yielding the gavel of his high office to the able hands of his successor, Alfred M. Cohen of Cincinnati, Mr. Kraus retires from the leadership of an organization which, in its present form, bears largely the impress of his personality. He carries with him the love and esteem not only of the 80,000 members of the Order but of millions of Jews and non-Jews who know him only through his work.

The new head of the Sons of the Covenant, in a greeting to members of the Order, published elsewhere in this issue, accepts the responsibilities of his office with a humility which is coupled with confidence that the work of the B'nai B'rith "may well grow to a scale heretofore undreamt of." Like his predecessor, Alfred M. Cohen is a lawyer by profession and a leader in public life. Born in Cincinnati and educated in its public schools and institutions of higher learning, he has for a long time been an outstanding figure in the political and economic history of Ohio. He has been city councilman, state senator, candidate for mayor, head of the electoral college, and member of the Conference Commission on Uniform State Laws. His Jewish activities, which have been many, include the former presidency of District Grand Lodge No. 2 and the present presidency of the board of governors of Hebrew Union College and trusteeship of the Orthodox Talmud Torah, of Cincinnati.

The words of Adolf Kraus, expressing confidence in his successor, and published in the Supplement, finds full corroboration in this unusual record of public service, as well as hearty response in the heart of every Ben B'rith.

L. L. L.

Business or Peonage

THOUSANDS of Jews, fleeing from persecution and economic ruin, see in Mexico the goal of their long wanderings. Extensive plans are made to assist them in their ancient struggle to return to the soil — projects to finance pioneer agriculturists, schemes for large-scale colonization.

Unfortunately most of these are doomed to failure.

Unlike the farmer of the United States, the land-dweller of Mexico is either an over-lord or a creature lower than a European peasant. Whereas the American farmer is a business man who sells his surplus goods in established markets and buys other goods in turn, the Mexican agriculturist must either maintain a feudal estate or eke out a barbarous existence on a patch of land.

The immigrant Jew can neither acquire the mines and oil wells or large ranches of the wealthy, nor live—on a handful of hand-milled corn a day—in the hovel of the "greaser"; and it would take an economic revolution to establish a farmer class. Mexico, of course, has not yet undergone the long economic and social evolution which has produced the American farmer.

With some 400 immigrants pouring

into Mexico each month, it is financially out of the question—even if it were economically possible—to establish a farmer class. To establish a Jewish peonage or peasantry would be undesirable—even if the newcomers were physically able to compete with the low living standards of the barbarous natives.

Apparently the only feasible plan is to get these immigrants into those forms of business and industry that require little capital. This work the B'nai B'rith is already carrying on, in spite of the handicap of inadequate finances. Men are assisted to set up shops, to purchase small stocks of merchandise and to establish home industries. It has been excellently suggested that a system of financing immigrants by means of short-time loans and the establishment of credits would prove the best method of meeting the Mexican situation.

While idealists, who dream of a land-holding Jewry as the basic solution of the Jewish question, may frown at the idea of the Mexican Jew resuming his traditional place behind the counter of business—the logic of events is apparently against them. In its present state of development, Mexico needs a middle class to manufacture and distribute for the benefit of both other classes—and the Jew best fits into that role.

When Greek Meets Greek

WHEN Greek-letter man met Greek-letter man on the college campus not so many years ago the conversation seldom concerned itself with the influence of the frontier on American history or the theory of diminishing returns. One group of Hellenics at this writer's particular alma mater boasted that it comprised the hardest drinking under-graduates of the College of Letters and Science, including one upperclassman who could beat Bismark's time in crossing the Rubicon. For the benefit of those Sons of the Covenant who were deprived of a higher education, the Rubicon was a huge stein holding one quart of beer; "crossing" it meant gulping it down without removing the vessel from one's lips.

Another group of Ionians bragged that they specialized in devotees of football and had enrolled more lettermen than any three other fraternities located at this particular seat of learning. Still another boasted of their ability to pick the best kickers—from the front row of the local theater. And so on . . . . Occasionally a fraternity man was put to the blush by the announcement that a survey of scolastic records just completed by the registrar had disclosed the fact that the Pi Pi's held the highest average for the semester. Whereupon it became evident that he—the classiest dresser of the Latin quarter—belonged to a bunch of greasy grinds. On the whole, however, the more desirable fraternities kept the skirts of their Kampus Kut Klothes clean of this embarrassment.

Establishment of Jewish fraternities has led to the natural belief that these societies would follow the same general line of development of the older fraternities—and that membership would be conferred principally according to daddy's credit rating, ability to boot a pigskin, talent for wearing the latest products of the Campus Smart Shoppe, genius for necking, ownership of an Agile Eight and a raccoon overcoat. Instead, a recent survey of the fraternities of the University of Chicago shows an unexpected eversion from type. During the last academic year the four Jewish fraternities (out of seven) ranked highest in scholastic standing of the entire forty Jewish and non-Jewish fraternities. This situation is typical of the Jewish fraternity in other American universities.

It is only fair to add, for the sake of those Jewish frat men who might consider this a studied insult, that the Jewish fraternities at the University of Chicago include among their members two all-conference football stars, Aubrey Goodman and Marty Pokrus, that three Jewish fraternities landed among the ten highest scorers in all athletic sports and that Jewish frat men have otherwise won their share of the various extra-curriculum honors.

The Little Friend of President Madison

JEWS of Polish descent plan to erect, in Madison Square Park, New York, a monument to Haym Salomon, the great American patriot who helped finance the War of Independence.

While all former projects to honor his memory, including those originating in Congress, have failed, the present effort must succeed. A monument to Haym Salomon will symbolize more beautifully than anything else Jewish loyalty to America.

American school children, who do *not* at present read of the achievements of Salomon in their text books, will perhaps some day recite his name in the same breath with that of Robert Morris—as they should. When that time comes the figure of "the little friend" of our fourth president, James Madison, will take on a new meaning.

Salomon left his native Poland after it had been partitioned by Russia, Austria and Prussia; came to America four years before the Revolution and at once threw himself into the cause of the colonists. Twice during that struggle he was arrested as a spy by the British, and the second time condemned to death. Fortunately, however, for the cause of the revolting colonists, he escaped, liberating at the same time a large number of fellow prisoners. At Philadelphia he met Robert Morris, then in charge of the finances of the Congressional government, became his agent and began that long series of negotiations that resulted in the successful financing of the war for American liberty.

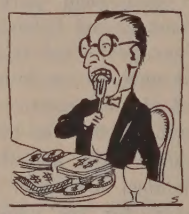
One Yom Kippur eve, while Salomon was listening to the Kol-Nidreh in his synagogue, an aide rode up with a message from General Washington that $400,000 was needed at once in order to carry out certain strategic plans. Salomon called together a little group of his fellow worshippers and begged them to contribute their fortunes to the revolutionary cause. They gave $160,000. Salomon made up the remaining $240,000—practically all he had. While it may be idle to speculate as to what might have happened had Salomon not raised the sum so sorely needed,—the chances are that Washington would have had to abandon his objective, that he might have lost a crucial campaign and—who knows?—the revolution.

Altogether Salomon advanced more than $658,000 to our government. Madison admitted that he was his pensioner, in a letter written to the Virginia authorities. Jefferson, Lee, Steuben, Monroe, Mercer and other great names in American history all acknowledge their dependence on the generosity of this Jew.

It was Salomon who helped gain both the sympathy and financial aid of France, Holland and Spain for the colonies. Whether or not a statue is actually erected to him, his best monument will always be the great Republic which he helped establish.

A Cross-Section of American Jewish News of the Month

Philanthropy



JEWS who for one reason or another have contributed to Episcopal cathedrals, or what not, will be tickled to learn that Joseph P. Day, the world's largest and best-advertised real estate operator, paid $1,000 for his plate at the dinner to be held at the Hotel Astor, May 24, for the benefit of the Yeshiva of America. Presumably one must be an ardent believer in the Yeshiva to be able to sit down at such a dinner without letting the price of the plate spoil one's appetite. . . .

. . . Philanthropic Jewry continues to respond to the needs of the Hebrew University on Mount Scopus. Sol Rosenbloom, of Pittsburgh, for instance, has contributed $10,000 for a "Sol Rosenbloom Publication Fund" for the university. . . .

. . . David W. Simons, former member of the Detroit city council, has contributed a site and $7,500 for the erection of a university library. . . .

. . . The Hebrew Institute of Pittsburgh has sent the Hebrew University a Christopher Plantine edition of the Bible, printed at Antwerp, in 1566, just seventy-eight years after the printing of the first complete Hebrew Bible. . . .

. . . Armed with a letter from Cardinal Mundelein of Chicago to the Pope, Julius Rosenwald has sailed for Europe. Mr. Rosenwald's recent benefactions include the donation of one million dollars to the University of Chicago. . . .

. . . In honor of Rabbi Michael Aaronsohn, the blind rabbi, Mrs. Benveneda S. Firth, of Los Angeles, has contributed two $500 scholarships to the Hebrew Union College. Rabbi Aaronsohn was wounded in the World War and is now field secretary for the Union of American Hebrew Congregations. . . .

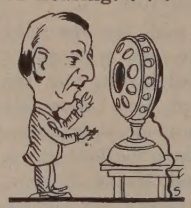
Social Welfare

IN spite of the Jewish fundamentalists, liberalism is apparently on the increase among the rabbinate. At any rate the Rabbinical Assembly of the Jewish Theological Seminary of America, meeting in New York, included in its program such topics as the furtherance of world peace and the attracting of labor to the synagogue, along with the discussion of historical Judaism. . . .

. . . Furthermore, as part of its program to make Judaism a part of everyday life, the Society for the Advancement of Judaism is establishing an arbitration board, where all disputes of members may be settled amicably out of court. . . .

. . . In the meantime the conservative element of American Jewry has been making a determined drive to bring the younger generation into the synagogue. For this purpose sectional conferences are being held under auspices of the United Synagogues of America. . . .

. . . Mrs. S. E. Osserman, of New York, has destroyed another alibi. In an appeal to members of the National Council of Jewish Women, she has urged that accousticons be installed in every house of worship for the hard of hearing. . . .



. . . Notwithstanding his reputation for taciturnity, President Coolidge, officiating at the dedication of the Jewish Community Center of Washington, May 3, paid the Jews of America one of the most eloquent tributes ever voiced. His speech, widely broadcast, reinforced the protest of Alfred M. Cohen, the new head of the B'nai B'rith, against aspersions on Jewish loyalty by eastern college professors. . . .

. . . Adolph Zukor, president of the Famous Players-Lasky Motion Picture Corporation, announced the inauguration of a profit-sharing and investment plan for his 6,000 employes. . . .

. . . Jewish women were to take a prominent part in the International Council of Women, at Washington, May 4 to 14. Mrs. Nathaniel E. Harris, Bradford, Pa., first vice president of the Council and in charge of arrangements, is also chairman of the foreign relations committee of the National Council of Jewish Women. Assisting in the work of arrangements were Mrs. M. C. Sloss, San Francisco, and Mrs. S. Pisko, of Denver, both former vice presidents of the National Council of Jewish Women. . . .

. . . Good Will services for Jews and Christians were held at the West End Synagogue, New York, under the auspices of the state federation of Temple Sisterhoods. The Rev. John W. Herring, executive secretary of the Committee on Good Will between Jews and Christians, and Rabbi Abram Simon, of Washington, spoke. The services opened the third annual conference of the state federation of sisterhoods. . . .

. . . A Methodist and an Episcopalian bishop, a Catholic priest and a rabbi took part in exercises commemorating the fiftieth anniversary of the founding of Congregation Emanuel, Denver. Rabbi William S. Friedman has filled the pulpit for thirty-five years. . . .

. . . Mormons and Jews meeting at a Good Will demonstration at Salt Lake City, heard Anthony W. Ivins, one of the three members of the Supreme Presidency of the Church, approve the rebuilding of Palestine "in conformity with God's covenant with Abraham" and reveal that "Mormons are of the tribe of Ephraim." . . .

. . . Stephen S. Wise was among the representatives of the Episcopal, Congregational, Unitarian, Baptist and Jewish denominations who openly endorsed birth control, at the sixth international conference of the Neo-Malthusian and Birth Control Conference, in New York. The conference passed a resolution asserting that the dissemination of birth control information to married couples, particularly in the earlier years of their married life, would bring happier homes and less divorce. . . .

. . . Gov. Alfred E. Smith of New York continues to be one of our best Jews. He laid the corner stone of better understanding by broadcasting a speech from Albany in praise of the Ort's work in assisting Jewish farmers and artisans. This speech opened a program at a dinner, in Brooklyn, at which $20,000 was raised. . . .

Politics

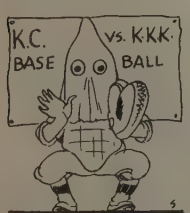
FOR the first time in fifty years, a Jew, Charles L. Aarons, was elected judge of a Milwaukee court. Born in Milwaukee fifty-two years ago, Circuit Judge Aarons worked his way through the University of Wisconsin, where he was graduated from the law school in 1895. He won marked success in his profession and was the overwhelming choice for the bench of the Milwaukee Bar Association. Among other Jewish activities, Judge Aarons was president of District Grand Lodge No. 6 of the B'nai B'rith and a delegate to several Constitution Grand Lodge conventions, including the recent one at Atlantic City. A few years ago he was elected to the school board with the highest vote of any of the twenty-four candidates. . . .

. . . Following in Judge Aarons' footsteps, Harry V. Meissner, a young Jewish attorney, was elected director of the Milwaukee school board by the largest number of votes cast for any of the ten candidates. . . .

. . . The plan to provide religious instruction in public schools has received another rebuff, this time at the hands of the California state assembly, which defeated the Miller bill by a vote of 41 to 33. Assemblyman Edgar C. Levy, who is attempting to boot the fraudulent rabbi bootleggers out of California, led in the opposition. . . .

. . . Advocates of the bill, however, are planning a come-back in states where they have been defeated. In Ohio the Ku Klux Klan is reported as active in reintroducing the Bible bill into the state senate. . . .

. . . In spite of opposition to the Bible bill, Catholics, Episcopalians, Congregationalists, Methodists and Jews were represented at a meeting at the office of the New York Superintendent of Schools in favor of having the Ten Commandments read in the public schools. . . .



. . . As for the K.K.K., a dispatch from Orange, Texas, reports that plans are being made for a baseball game between the Klan and Knights of Columbus, music to be supplied by the Orange negro band and the ticket sale to be in the hands of Joe Arronson, Abe Soloski and Abe Miller. The proceeds will be used for the benefit of the public schools. Looks like the millennium. . . .

Immigration

FOLLOWING a visit by Felix M. Warburg to the detention camps of Bremen, Antwerp, Hamburg, Danzig, Libau, Riga and Southampton, the Emergency Committee for Jewish Refugees has issued a new appeal for funds. "Failure to enact legislation permitting the eight thousand men and women, holders of American visas . . . to proceed to this country, without regard to the technicalities of the quota immigration law, has aggravated the distress among these marooned Jews who have set out for the United States, some of them as far back as two years ago, on the justifiable assumption that the visas of American consular authorities would enable them to enter this country." Of the $500,000 which it is planned to raise, only $251,000 has been subscribed. . . .

. . . Representatives from fifty eastern cities attended a conference on immigration questions in New York at the call of Miss Florina Lasker, national chairman, department of immigrant aid, National Council of Jewish Women. A nation-wide effort will be made to prepare every immigrant for citizenship. . . .

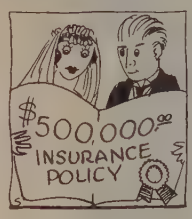
Letters and Arts

SAMUEL Untermeyer has promised to erect a huge athletic stadium, modelled after those of Harvard and Yale universities, for the benefit of the Hebrew University undergraduates of the future. It remains to be seen whether Hebrew learning can produce anything better than the classic "rah, rah, rah" of Harvard or the frog chorus from Aristophanes of Yale. . . .

. . . Edna Ferber, author of "So Big," is not the only Jewish Pulitzer prize winner. Alvin H. Goldstein, of the *Chicago Daily News*, won the $1,000 prize offered for the best example of reporting, for his work in bringing Nathan Leopold and Richard Loeb to justice. . . .

. . . A fresh testimonial to Jewish scholarship comes from Washington University, which has just appointed Dr. Isidor Loeb dean of the School of Commerce and Finance. Dr. Loeb was for thirty years a member of the faculty of the University of Missouri, part of the time as acting president. . . .

. . . Distinguished editors, lawyers, authors, critics and men and women of affairs paid tribute to Thomas Seltzer at a banquet in honor of the fifth anniversary of his publishing. Place cards were in the form of bound volumes. . .



. . . On the eve of his departure for San Francisco to marry Helen Katton, Mischa Elman, the violinist, took out a policy for $500,000, according to an announcement by the Equitable Assurance Company. Mrs. Elman is a niece of Mayor Elkus of Sacramento and a cousin of Albert Elkus, the composer. . . .

. . . Ten years after the death of Rabbi Isaac Jacob Reines of Lida, a committee of American Jews, headed by Rabbi M. S. Margolies, undertakes the task of raising $25,000 for the publication of the eighty-seven unpublished manuscripts which the rabbi left behind him. Ten manuscripts were published during his life. The subjects are largely philosophical and homiletical. Rabbi Reines was one of the first deans of great Yeshivas to introduce secular studies into the curriculum. Writers of less scholarly attainments and patience will probably consider ten years after one's death as too long to wait to break into print. . . .

. . . Knowledge of the Talmud and artistic ability are the rare gifts which distinguish Louis Rosenthal, Baltimore sculptor, just elected to membership in the National Sculpture Society. Mr. Rosenthal, who is 35, was born in Lithuania, came to this country as a youth and was educated at the Maryland Institute for Arts and Crafts and the Rinehart School of Sculpture. His work in minature is said to rival that of Benvenuto Cellini, the sixteenth century sculptor and jewel craftsman. . . .

. . . Leopold Auer, who developed the talents of a hundred of the leading musicians of the world, was honored at the largest celebration ever accorded a music master on the occasion of his eightieth birthday, April 28, at Carnegie Hall, New York. His former pupils include Eddie Brown, Toscha Seidl, Jascha Heifetz, Efrem Zimbalist and Mischa Elman. Financially ruined by the Bolshevik revolution, Auer came to America seven years ago "without an overcoat" and resumed his teaching career. He has thirty pupils. . . .

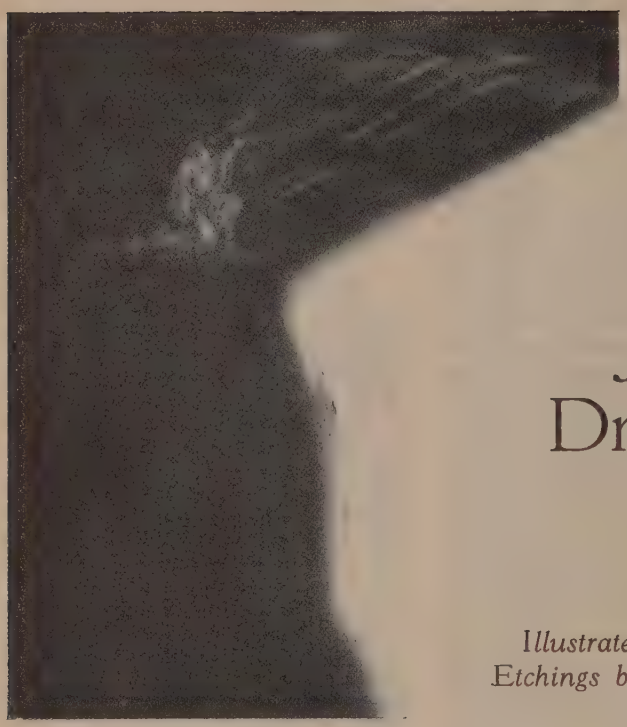


Illustration: Moses' Death

Introducing a New Jewish Etcher

Joseph Budko—Dreamer *and* Artist

By

Israel Auerbach

Illustrated from Etchings by Budko

IT would be difficult to imagine two more opposing types than Lesser Ury, whom we discussed last month and Joseph Budko. They are two worlds, as far apart as separate planets though circling the same sun, they are separated by vast differences in distance, age and size.

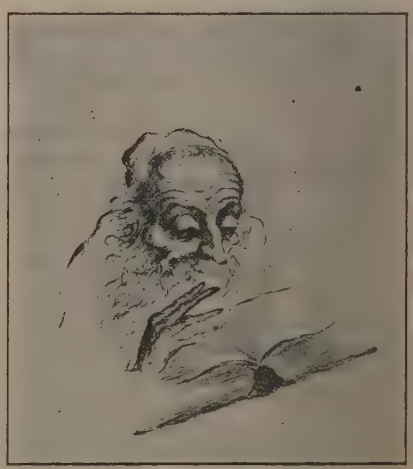
Lesser Ury is a giant, using his colossal strength for perpetrating monumental and cosmic things, rising to greatness by creating impressions that resemble the works of God. Budko is a quiet, stooped, pensive dreamer, passionately devoted to detail, diving into a sea of hidden or forgotten sorrows for tiny shimmering pearls, which he resurrects for a moment, allowing them to shine and tell of the riddle of the deep,—of all the horror and all the loveliness.

Weekday

Ury is a modernist, a man of the cities, the great outdoors, the flaming imagination, bright light and glowing color. Budko is a child of yesterday, of the small town, the dark street, the musty, airless room, the dusty atmosphere of books, of shy self-consciousness, timid gazing out of the window. The most humble dreams of life appear to him daring and unreal. Ury, however, knows himself to be a member of the real world and reproduces it as it is or as he, the artist, believes it to be. Budko turns aside from the world and scorns it, not concerning himself with its appearances and giving it only as much shape, light and logic as is necessary to express the ideas in his soul.

URY loves full color, broad brushes, big canvases. He did not experiment in graphic art, except as a means of recreation in his later years. Budko works in stone and metal. Though he started with pen and ink, expressing himself in black and white, lines and masses,—only much later, when siezed with a longing for color, did he attempt painting. Lesser Ury is ripe and finished; Budko is struggling and promising. Ury paints the free man in the Jew; Budko depicts the shackled Jew in man.

Joseph Budko knows this. He acknowledges and cultivates his limitations. He is the dreamer, giving form and symbolism to the Polish ghetto. He still lives and composes in its atmosphere, though for the past decade he has no longer been breathing ghetto air. He is obsessed, involuntarily as well as voluntarily, by it. His visions invariably return to this locality; distance only makes them clearer, wilder, gloomier, more fantastic and more sincere. A short visit to his native town, Plonsk, only excited these visions to a more intense pitch. Budko always sees himself in the dark crooked streets, between the walls of houses that seem to be without windows, whose gables



The Scholar

Sabbath

appear to crush him; whose inhabitants live in bodies that are bent and subdued; men whose faces are tired and grief-stricken, stony or glorified. Countless "eternal" Jews, they are without light, without hope, without youth. It seems there are none in Budko's world but old people—wandering, worrying, learned ones.

NOW, however, in his newest work,—characteristically because his painting is yet young—children appear, youths and blooming maidens; but even in the faces of these children are to be found the shadows of the centuries. All his work, consisting of many pictures, is like a depressing dream, in different forms and stages. Nor is this general depression lifted by more pleasant dreams in which, perhaps, the sleeper sees the narrow houses fall, sees the bright heavens over his head or even beholds southern palms growing in windows and on roofs. One sadly smiles at the naive sleeper, or one trembles for him, knowing his awakening will be doubly bitter.

The only light that brightens this ghetto world is an inner one, the light of the spirit. We should be grateful to this spirit for, because of it, the world of Budko's art, just as the real world, appears indestructible, lasting and strong,—not roughened and brutal, but great in spite of its narrowness, uplifting in spite of poverty, beautiful in spite of ugliness. Perhaps no more fitting symbol of this can be found than two small etchings by Budko, "Sabbath" and "Sabbath-End." He uses the same miniature landscape in both, garden, cottage, tree and heaven. In the first, there is the bright light of day, flowers everywhere, singing birds in the finely drawn, full branches,—Sabbath; in the next one, the same scene is depicted at night, covered with snow, cold glittering stars overhead, the same tree with bare boughs stencilled against the heavens, a raven in the sky,—Sabbath-End. We might as well name the etchings "Ghetto-Misery" and "Ghetto-Wealth," or the everyday life of the ghetto, and then the same ghetto spiritually changed by the poetry of religious life.

WE find the same theme again, handled differently; this time not landscape, but two pairs of mortals in opposition to each other: "Weekday" and "Sabbath." The first picture shows the wife, hopeless and worried, asking her husband for a few cents to sustain bare life. The couple is out on the street, the bent houses seem threatening to crush their old heads. In the other scene the same old pair is pictured in a cozy room, flooded with Sabbath light, finding comfort in holy books. Nothing is omitted, nothing is beautified, no decoration hides the honest facts. Yet, created with fewest lines, we see before us the two worlds of the ghetto, the one darkened by the need of material comforts, the other brightened by the light of the Jewish soul.

This dual life is illustrated even better in a single face, "The Scholar." It is just an old patriarch bending over the Talmud, the powerful nose buried in the curly beard, the heavy eyelids piously lowered under the mighty curved brows, the extraordinary wrinkled Jewish forehead; and then—just a hand, a delicate, long, trembling, unbelievably fine, genial hand, lifted over the book, either to turn the pages or in blissful ecstasy over the heavenly beauty of some passage in the Talmud. This small etching completely proves that Budko, in his ghetto-world, not only feels the torture of the suffering but also the happiness of the worshipping.

HE receives this happiness from his religion, which is planted deep in his heart. Budko is one of the few religious painters among our contemporary artists. An order to illustrate or decorate a book of psalms, a *Pessach-Haggadah*, or a *"Yahr des Juden"* delights his soul. The finest ideas, the most clever symbols, the daintiest arabesques, the most skillful Hebrew lettering, as well as beautiful interiors,

Mezzotint—Lot and His Daughters

Sabbath

all flow from his pious fingers and harmonically melt into the holy contents of the book.

The same religious feeling inspired his biblical illustrations: "Lot and His Daughters," depicting the horror all mortals feel before the destructive powers that God has given to elementary faces; "Dreaming Jacob"; "The Angry Moses"; and above all, "The Death of Moses," easily the best and strongest of all his biblical work. A heavenly light coming through the dark night shows the "man Moses" humbly kneeling on a high, dark mountain overlooking a yawning precipice. He is wringing his hands and extending them towards God, —all this composing a never-to-be-forgotten vision.

IN the last few years Budko has used color in his work. But he is still experimenting. However, this much we know: all types that interested Budko as a graphic artist will also be characteristic of Budko, the painter. He has only changed his technique. His impulses, his views, his objects and feelings are the same on canvas as they were on stone, wood and copper. Though using a brush, Budko is still the creator of the spiritual ghetto; religiously, as well as decoratively, thoughtful; that which is best in him remains unchanged.

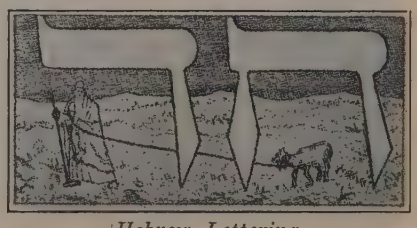
Yet, he is still too young for one to lay too much stress on this note. Who knows that he will not some day exceed the boundaries of his own work! The field of portraiture does not seem closed to him. His latest painting, *"Weizmann-Kopf"* is an ingenious piece of work. It is a peculiarity of Budko's that he obtains nearly all his subjects from within, not from without, as other artists do. He finds his scenery and models, as well as his inspirations, within him. His remarkable imagination contains faces and experiences of former years, all in their proper order. Changing these, he uses them for purposes of his own, making the individuals into common types.

FEW artists dare do without models to such an extent, thereby risking the danger of becoming either flat and monotonous or violent. Budko's drawings are unrealistic; however, this is not due to any lack of knowledge, but because of a certain desire,—romantic and expressionistic. He places expression and the spirit over all else: inner-truth is more important than realistic truth. Therefore it is no wonder that, especially in his later work, human faces and bodies are sometimes bizarre and exaggerated, foreshortened and cut; houses are bent and stooped and tremble like old people, and sometimes appear to be without windows. The

Decoration for Psalm Book

success of these drawings is due to the intense impression of the depth of his soul that they give; one seldom realizes that he has not intended to finish the details.

This is Budko's danger zone: giving more importance to thought than to feeling, to construction than to organism, to calculation than to naivité. But Budko is gifted with such keen sensibilities, such feeling for the correct and unobtrusive final result, that he will surely be able to avoid this danger.



Hebrew Lettering

Sabbath—End

IT requires a great amount of knowledge to permit such freedom as Budko allows himself concerning nature and realism. In spite of his youth, (he is thirty-six) this artist controls an unusual graphic technique. He is the master of metal as well as stone and wood. He handles his instruments with an assurance, a fineness and a delicacy that astonishes his colleagues and keeps them guessing at the methods he uses. This masterfulness is the result of a passionate devotion to his work during the many years of his training. With the thoroughness of a medieval apprentice, he attended the art school of Warsaw, the atelier of Hermann Struck, the school of Arts and Crafts, the school of the Art-Museum and the workshops of the Gladenbeck firm in the German capitol. His talent helped him get the most out of each place. It is fortunate that this offspring of the restless, nervous Polish-Jewish ghetto found the patience for this work. It is certainly a fortunate atavistic inheritance. Perhaps he is the descendent of some famous Jewish goldsmith of olden times, or he may have inherited the fine, thoughtful art of one of those old Torah or Haggadah writers who put all their human happiness into a beautiful *"Misrach-Tafel"* or into the tiny letters out of which they formed the head of Moses or the Tree of Life.

JOSEPH BUDKO is a Jewish artist in this sense as well as in many others,—in his blood, his spirit, his religious sentiments, his setting, object and intention, one could almost say in technique, and certainly in effect. He is vastly different from other artists of our tribe and creed, and yet the mere fact that he is a Jewish artist unites him with the others. The more different types of artists that comprise this unit, the more wealth it displays. The countless color lines of the spectrum comprise the single light of the sun.

The Fighting Jew

Sam Dreben, D. S. C.

By Martin Zielonka

**NOW whenever I read articles*
That breathe of racial hate,
Or hear arguments that hold his
kind to scorn,

I always see that photo
With the cap upon the pate
And the nose the size of Bugler
Dugan's horn.

I see upon his breast
The D. S. C.
The Croix de Guerre, the Militaire—
These too.

And I think, thank God Almighty
We will always have a few
Like Dreben
A Jew.

DURING the World War, considerable feeling was aroused by the issuance of a statement to army officers warning them against malingering by Jews. The statement was withdrawn when it was learned that the percentage of Jews "doing their bit" far outnumbered their proportion of the general population. But more interesting than any statistical data is the story of Sam Dreben—the Russian Jew by birth, but American by adoption; "the fighting Jew" of Damon Runyan's poem, and the man whom General Pershing called "one of the bravest men in the American army." He died in Los Angeles on Monday, March 16, at the age of 47.

Sam Dreben was "a short, dark, chunky, almost podgy man of self-effacing manner." No one meeting him would have recognized him as one of the outstanding heroes of the World War. His friend Damon Runyan proposed as an epitaph upon his monument; "Sam Dreben, All Man." This characterizes him better than many words.

Sam Dreben came to the United States at the age of twenty. The fact that an American soldier was paid the large sum of fifteen dollars a month and keep, almost as much as one earned a year in Russia induced him to enlist. With the 14th Infantry under General Lawton he went to the Philippines in 1899. He next bobbed up in China during the Boxer uprising, and was in Peking during its defence. After a term with the 29th Infantry, the Nicaraguan rebellion found him in Panama, unable to resist the call to arms. After this he joined General Lee Christmas in the Honduras rebellion.

He next fought in Mexico under Madero, in the rebellion against Diaz, and then, with Tracy Richardson, in the army of Orozco. At the battle of Bachimba, Dreben brought his wounded friend back from the firing line at the risk of his life. Dreben was serving under Villa, when the latter defied the United States by the raid on Columbus, New Mexico. He immediately volunteered in the American Army as a guide and scout, for "Sam was an American and alien friendships were not strong enough to overcome his allegiance to his adopted country."

Sam Dreben, D. S. C.

WHEN the World War broke out, he hesitated for a long time about entering. He was married and expecting an heir. He had established himself as an agent for the Mexican factions and was prospering. When an appeal was made for the Jewish War Relief fund, he subscribed twelve hundred dollars. The baby came—and died. Company A, 141st Infantry was being organized in El Paso. He joined and was soon made first sergeant. With this outfit, he went to Europe and served until the end of the war.

The exploit for which he is best known and for which he received the Distinguished Service Cross from our government, the Medaille Militaire and Croix de Guerre with Palms from France, as well as other decorations from the Italian and Belgian governments, is thus described by his commanding officer: "On October 8, 1918, the 71st Brigade of the 36th Division was ordered to drive the enemy from the heights of St. Etiene. On the after-

At Villa Lopez, Just Before "Potting" a Federal Sniper

**From "A JEW," by Damon Runyan, in November 1922, Cosmopolitan.*

In Santo Domingo, During the Orozco Campaign

noon of that day, Sam discovered a full platoon of enemy endeavoring to relieve a machine gun detachment on the right front of the American line and immediately in front of the French. Dreben had no time to consult a superior or to wait for orders. Calling for volunteers, he instantly charged the enemy, killed and routed the detachment and captured four machine guns. He returned without the loss of a man. For this exploit, he was awarded the Distinguished Service Cross, and the French commander, realizing his service to his own command conferred upon him the Medaille Militaire, the highest decoration of the French army."

What kind of man was this who thus took life so lightly? He was not a native born American, he was not a White Protestant, he was not eligible to some of the newer American organizations. He was a Russian Jew, whose "two most cherished possessions were his Jewish ancestry and his American citizenship." Perhaps the words of his commanding officer best characterize him. "The great manly virtues of undaunted courage, unimpeachable honesty and unlimited loyalty were the outstanding qualities of his character. Patriotism with Sam Dreben was not an idle phrase, but a deep and abiding devotion to the country of his adoption, to which he came as an immigrant in his early youth and to which he felt that he owed every opportunity that life had given him. He repaid the debt in good citizenship in peace, and in war he served his country with glory to himself and distinguished service to his flag." And Damon Runyan says of him: "I have known many thousands of men who have worn the uniform of the American Army. But I have never known a man who held it in such absolutely devout love as Sam Dreben."

DREBEN was a very quiet man—unlike most preconceived notions of a hero. Norman Walker, who was with him in Mexico as a newspaper correspondent for a long time, said: "Sam was not a roughneck. On the contrary, Sam was so diffident, he was almost apologetic when he was in the presence of his friends . . . He was a D'Artagnan in a day of sordid business and he played his part well, leaving behind him many warm friends and the example of a man who was not afraid to fight for what he thought was right —or for the sheer fun of fighting."

After the World War, he decided that he would no longer seek danger, but would settle down and do his share in the peaceful pursuits of life. When he came to El Paso with his commanding officer, a reception was tendered them at the University Club, and when the decoration from the King of Belgium was received, another affair was arranged at which General Jimmie Erwin pinned the decoration on his breast. But there was one more skirmish in which he was forced to take a part. One night there was a rebellion in Juarez, Mexico. Dissatisfied members of the garrison had seized the ammunition and demanded the surrender of the commandant, General Mendez. The latter, uncertain of the loyalty of his men, fled to El Paso and sought Sam Dreben. Sam sold him the guns which would be needed for the fight, returned with him to Juarez and started his last military fight. In a short time the garrison was subdued, General Mendez was again in charge, and Sam Dreben returned to El Paso and his work.

PERHAPS the following incidents, related by his friends, best illustrate his life and character. At Villa Lopez, Mexico, he was operating a machine gun from an irrigation ditch. "A federal sniper in the tower of the church was trying to put Sam's gun out of commission by shooting at the mechanism. Sam reached for a boy rebel's rifle near him, stepped up on the parapet of the improvised trench, took careful and steady aim and brought the federal sniper out of the church tower end over end, as if he had shot a turkey out of a tall tree. He then resumed his knitting at the machine gun." He seemed to possess a charmed life, for in spite of innumerable adventures and many battles, he was never wounded.

When General Pershing returned to the United States, Sam went to New York to greet his old commander. Wearing his uniform and the many decorations of which he was so proud, he happened to pass through the cloak and suit section during the rush hour. In a short time he was surrounded by a mob that blocked traffic. The Russian Jews among the workers had recognized their fellow patriot, and Sam had a strenuous time getting away

Dreben, Center, with Tracy Richardson at His Right

from their adulations and from their repeated demands for his account of the capture of the German machine guns.

Sam attended the convention of the American Legion at Kansas City, wearing all his decorations, and was admired by many. A banquet was given for the notables present, including General Pershing, General Foch, General Diaz, of Italy, and Admiral Beatty, of England. Sam strolled up to the hotel and started toward the door of the banquet room, when two big marines stopped him and told him that the banquet was only for generals. Sam showed his badges, but was told that orders were orders and that if he did not leave they would kick him out.

AS SAM started back to the lobby he met Generals Pershing and Foch coming in for the banquet. Pershing immediately stopped and turning to General Foch, said: "This is one of my finest and bravest soldiers." General Foch looked at Dreben saw the French decoration pinned on his breast and embraced him in French style. General Pershing asked Sam what he was doing that evening and, finding he had no other engagement, took him to the banquet. When he came up this time, with Generals Pershing and Foch, the same marines stood at attention, and as Sam passed in, he placed his hands to his mouth and whispered something to them that had best not be printed. Sam Dreben, the top sergeant, was a guest at the banquet to the notables at the Kansas City convention.

I knew Sam Dreben for many years. He was a very quiet man. He dressed in quiet colors. He never forced himself into any group or into any conversation. He had little education and spoke a broken English, but when he related his experiences in various parts of the world, in the camps of different armies, everybody paid attention. He had a fine sense of humor and always presented the comic sides of his experiences. But he could be serious, too. I recall a big dinner during one of the Liberty Loan drives. The results were not equal to our expectations; the workers were discouraged. In spite of "inspirational talks" by "four-minute men," gloom rested over the meeting. Then Sam was asked to speak. He started in his usual way. He told how proud he was to be an American citizen and how proud he was to be a Jew. He drew a word picture of the conditions in Russia from which he had fled, and another word picture of what America meant to him, and then he drew the conclusion of what it ought to mean to all of us and how little most of us appreciated it. His style was crude, his English barbarous, but he held his audience taut, and they went forth with new courage to their task.

Dreben, Center, with Right Hand on Cannon, at Escalon Hills

HE NEVER allowed any one to doubt his Jewish origin and his pride in it. And Damon Runyan chose words wisely when he spoke of him as "the fighting Jew." He was a living example that the Jew is not a malingerer, but that he does his duty in the humble ranks or among the heroes as opportunity presents itself.

Perhaps the editorial comment of the two El Paso newspapers best summarizes the attitude of the American community in which he lived. The El Paso *Herald* said: "Here's to Sam Dreben; Jewish immigrant, of old world peasant stock, a fine upstanding American who loved the United States with a passionate devotion of which many of us are incapable; an honorable man, a loyal friend, a gallant soldier—all honor to his memory, peace to his ashes, eternal happiness to his soul!" The El Paso *Times*: "It is with some bitterness that one realizes that had the 'alien laws' now in force in this country been in effect when Sam Dreben reached our shores, he would have been barred. We would have had no place for the immigrant boy who proved one of the greatest heroes of the American Army."

Manning a Gun at Escalon, Mexico

Cultivating Understanding

By Alfred Williams Anthony

TO remove one misunderstanding, where previously two or more existed, is even a greater task than to make two spears of grass grow where previously but one grew. A misunderstanding withdrawn means an understanding developed.

When Rabbi Joel Blau wrote his illuminating article, "The Modern Pharisee," for the *Atlantic Monthly*, he brought to culmination in me impulses and determination which had been half-formed and hesitating for several years. His courtesy permitted an interview in his home, where I propounded three questions, which I likened to the three feet in a yardstick, asking him how far he could go. These he humorously termed my "tripartite yardstick." The questions were:

1. What can Christians do to help promote understanding and goodwill between Jews and Christians?

2. What can Christians do to help Jews recover and retain the vital experiences of their religion? (This question was based upon Rabbi Blau's article.)

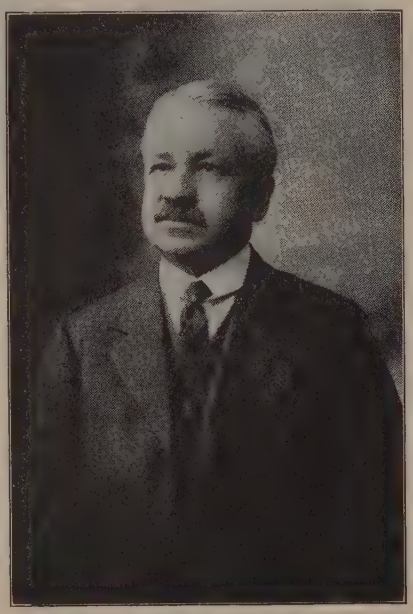
3. What can Christians do to help Jews find their Messiah?

The third question caused the Rabbi to throw up his hands and exclaim in a voice expressing no little indignation. "If you mean conversionism, nothing, absolutely nothing! What man, with red blood in his veins, will let another man, from an assumed height of superiority, stoop down to him, with an air of condescension, and say, 'Brother, let me help you up to where I am.'"

Such a reply was to be expected. I immediately replied: "But how far can we go together? What can Christians do? I speak as a Christian, for I am one. In a loose and unofficial sense I represent them. Seriously, I wish to know what I can do to help my people discover and do all that is possible to promote understanding and co-operation between us."

Conferences ensued. We called together six rabbis and six representative Christian ministers of New York City, who met at the City Club, as the guests of Dr. Samuel Schulman. A sub-committee was appointed. We differed as to procedure, whether to organize a new association composed of Jews and Christians, or to seek to impart a new spirit into organizations already existing. Matters mulled along for some little time.

One of the Christians, in a personal and unofficial way, brought the subject to the attention of various Christian organizations. The Clergy Club of New York City held two luncheon conferences devoted to an *Entente Cordiale* between Jews and Christians. The Church Peace Union, the World Alliance for International Friendship through the Churches, the Home Missions Council, and the Federal Council of the Churches of Christ in America were interested. Considerable time passed; nothing was to be gained from precipitancy. It was at length decided that, inasmuch as the Federal Council of the Churches of Christ in America was the most inclusive Protestant Christian organization, it was the body to sponsor and promote a permanent movement. In February, 1923, a committee of three was formed under the auspices of the Commission on International Justice and Goodwill of the Federal Council, and called "The Committee on Goodwill Between Jews and Christians." Later the committee was enlarged to fourteen, men of standing in different denominations and professions. Practically without solicitation sufficient financial support has come for a modest, but, it is believed, effective program. The Reverend John W. Herring, formerly of Terre Haute, Indiana, already the prime mover in establishing group conferences in the Midwest, became secretary of the Committee in November, 1924. An ideal man for the position, he is efficiently promoting the Committee's program.



Alfred Williams Anthony

That program involves, for the present: group conferences in various cities; articles by Jews and Christians for both Jewish and Christian papers in the interest of understanding and co-operation; a speakers' bureau; exchange lecturers and teachers in theological seminaries; publicity to correct false statements and disseminate information; education to enlist Jews and Christians in common efforts for social service and international peace. A considerable amount of literature, consisting of books and pamphlets, has been distributed.

The Committee realizes that its task is neither simple nor easy. Centuries of misconception and prejudice have preceded and the wrong opinions and conceptions, still surviving, are not easily changed. Jews are of the opinion that Christians are wholly to blame and allege over and over again that the chief cause of trouble is the charge that the Jews were responsible for the Crucifixion. It is difficult for them to realize that there are other causes, present now in human society, which need to be recognized and removed by Jews themselves. Christians entertain prejudices without good cause, ascribing to all Jews characteristics and faults which pertain to but a few. Perhaps the Committee's greatest task is to influence a portion of its own constituency to give a fair hearing to Jewish neighbors and associates. As there are all kinds of Jews, so there are all kinds of Christians; some are responsive to appeals of high ideals, others are not. One difficulty, which the Committee is sure to face, is the lack of patience on the part of its friends. Too many will expect great results too soon. Prejudice and passion cannot be done away with overnight. Although progress may be slow and disappointments many, neither Jew nor Christian should hesitate confidently to move forward in this undertaking of

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The Hebrew University on Mount Scopus

By *Joel Blau*

The Main Entrance of the Hebrew University on Mount Scopus

I

ABOUT twenty-seven hundred years ago, there stood a God-intoxicated man, one of Israel's greatest, on one of the hills of Jerusalem. His gaze strayed far out over the landscape; far over the Dead Sea to the blue ridge of the Moabite mountains. And as he stood there peering, peering, at the remote vista, he beheld quite another view: vaguer than even the undulating line of the Moabite mountains lost in the distance, nevertheless more real than any mere physical sight. For he looked down the aisles of time and by the light that never was on land or sea he saw the transfiguration of the same lowly mountain on which his feet were planted. And as he saw what he saw, there rushed through him the breath of God, like the blowing of a wind through trembling foliage; there rushed to his lips a poetic rhapsody, like the rapt singing of birds out of the springtime woods; and he spoke of the latter day when the mountain on which he stood would be exalted above all other mountains and Jerusalem established above all the hills: when Zion would verily become the top of the world, to which all nations would yearningly look for light and leading.

Twenty-seven hundred years ago! What a chunk out of eternity, what a vast sweep of time and effort, what a moving panorama of births and deaths, of nations coming and going! Yet, the hill on which Isaiah stood still stands unmoved, the envy of all other hills, the sacred mountain of the world. And still stands the nation out of which the prophet and the prophet's spirit sprang, unmoved as the mountain. And the prophecy which Isaiah uttered—no mere boast of an over-sanguine patriotism—has come true. Miracle of miracles! Not the kind of miracle in which superstition revels; but the kind which plainly shows the ruling providence in history. Nature's laws unbroken, inviolate, rather combined into a mode of harmony whose secret surpasses the mere human comprehension: and out of this harmony of divinely combined natural forces the renascence of the Jewish commonwealth in Palestine, and, as its climax and glorious capstone, the opening of the Hebrew University on Mount Scopus!

I like to fancy that Isaiah stood on the very spot where the University is building. There would be poetic justice in this. For the Hebrew University—*our* university—is to be that very "house of the Lord," that temple of truth, of which the prophet predicted that it would draw unto itself all the nations of the world, convinced that "out of Zion shall go forth the law and the word of God from Jerusalem."

II

IF a university were building on Morningside Heights, or on Washington Heights, or on Brooklyn Heights, it would not attract the attention of the whole civilized world as does the University on Zion's Height. All the peoples and all the governments have sent their representatives, or at least their greetings, to the opening celebration. The whole world seems to realize, not merely the miraculous or romantic nature of the establishment of a Hebrew University in Jerusalem, but also its deep significance for all mankind. This is not felt to be a narrowly communal undertaking, but a step in which the whole race of men is concerned. The finest university, backed by all the financial and intellectual resources of a cultured nation, could lay no such claim on the world's attention and sympathy as does this modest little university, small as an institution but great as the embodiment of a universal ideal.

A university anywhere else in this wide world would be but another educational institute dispensing certain courses of study; but a university in the Holy City, a university established by the prophetic race, a *Hebrew* University, is bound to become just a little more than a mere educational plant: it is, unless History is a liar, bound to grow into a spiritual center for all the world.

Ours is a tired world. A confused, pathlost world. The bald truth is that after centuries of farspread effort, mankind has not yet learned how to live, and how to make this earth of ours a better place, a happier home, for men to live in. The war has broken down our early confidence in ready-made solutions of the human problem. The great idol of modern times, Science,

has been dethroned, seeing that not only its feet but its whole body is made of clay. The war has left an amount of unfinished business behind, which it will take a long time to mop up. The nations of the world may well look to the Hebrew University with hopeful eyes, for a possible new approach to the age-old problem of human living. The mere fact that a new departure is being made, a new experiment undertaken, would warrant such a hope. But the hope is further backed by all the testimony of history. For this would not be the first time that the baptismal waters of the Jordan would flood the world to redeem and refresh it. The ancient sources of Jewish inspiration are still alive and bubbling. A weary world might conceivably go again to the same ancient well of living waters, at which it had erstwhile been drinking and drawn deep draughts of mystic life.

III

LET it be borne in mind that the Hebrew University represents the first authentic effort to bring the culture of the West to the peoples of the East. It is a brave denial, in practical form, of the Kiplingesque fallacy, that East and West cannot meet. The projectors of the university on Mount Scopus are consciously setting out to accomplish the task of harmoniously combining the two ruling factors of our present-day civilization: the Eastern and the Western traditions—Jerusalem and Athens. The Hebrew University is to be both the symbol and the instrument of the union of East and West.

The gift-bearer in this case is not the Greek, but the Jew. And the Jew, himself, is a living symbol, a graphic illustration, of the possibility of this union. For the Jew in his peregrinations the world over has imbibed every type of culture, has assimilated unto himself languages, literatures, modes of life, without essentially changing from the eastern desert-born spirit which is his, which he is; without, at least in the finest specimens of Jewish manhood, becoming spotted with incongruous cultural patches superficially imposed. The Jew is what he ever was: an oriental; but an oriental who has the double advantage of being both oriental and occidental in one. Scratch the Jew, and what you will find underneath is not the Semite alone, but a child of Jehovah and of Zeus, a true Mediterranean, in whose eyes all the dreams mankind has ever dreamed have gathered their miraculous light, in whose heart all the admirations of mankind have found their sacred shrine. Such a being may be hard to understand: he must be accepted as he is, like all other incomprehensible works of nature.

The designation of the Jew as a Chosen People is received nowadays with much sneering, some of it not necessarily ill-natured, on the part of both Jews and Gentiles. The world has very little patience with national egotisms; it rightly resents the pretension of any people setting itself up as the teacher of mankind. It is, however, forgotten that what Heine with inelegant mordancy called *"Weltarschpauker"*—the Universal Pants-duster—is but one-half the implication of the Chosen People idea, perhaps not the better half. For, certainly, the Jew got his pants dusted by the world more often than vice versa. The other half of the idea is found in the Jew, not as the chosen Teacher, but as the chosen Pupil of Mankind. The Jew has gone to school to every conceivable people, and who shall say he has not been an apt pupil? Has he not learned his lessons so thoroughly that it is a sheer wonder he has not entirely forgotten his ancient wisdom?

And now that the Jew is returning eastward, laden with all the rich cultural blessings garnered everywhere—like a bee returning to its hive, laden with the sweet tribute of pollen exacted from every flower—may we not expect an entirely new type of cultural experience, an entirely new manifestation of the human spirit clothing itself in the Joseph's coat of many colors that has been weaving through the ages, on the loom of every land under the sun, and embellished by the hues of every national soul?

This sounds mystical. Let us be more specific. The spirit of the West, bequeathed by Hellas, is the spirit of science: the passion for exact truth, for the bald investigation and collection of the hard facts of the world as they present themselves to our senses and to our interpretive reason. The fruits of this spirit are seen in the many inventions, in the enrichment of life, in the extension of human relations to the far corners of the earth, in the multiplication of comforts and, politically, in the so-called democracy—the characteristic achievements of the West. The other side of the picture is not so favorable: this vaunted Western spirit has borne fruits that are bitter. The increasing mechanization of life, the appaling complexity of human relations, the reliance upon mere numbers as a criterion of both truth and happiness, the uninspired standardization and unchecked downward-leveling of values, the greed and acquisitiveness and the trust in things rather than in thoughts, the acceptance of comfort as a criterion of civilization—these and many other related phenomena of our time are seen not merely as the wilful perversions or abuses, but as the inevitable results of the scientific spirit offsetting whatever advantages it may offer to the struggling race of mortals. Shaw's Heartbreakhouse is seen as an annex to the scientific laboratory. The bankruptcy of the contemporaneous civilization must be laid to the spirit of science, which has given us a hard reading of the universe and which by its very hardness has strengthened the "tough" strain in our human nature.

Rich and variegated is the spirit of the West, with its slant toward beauty in arts and letters; and hence its fascination. Compared with it the spirit of the East is poor and bare, like a Methodist church: *mesquin* (itself an eastern, Hebrew-Arab word) in the extreme. Youthful minds, of individuals and peoples alike, easily thrill to the Greek spirit, readily answer to its lure and call. The poverty, exclusiveness and singleness of the Eastern, the prophetic spirit, with its passionate bias toward morals, appears to youthful enthusiasts, whether of the St. Augustine or the Heine type, to be impoverishing life itself, rendering it niggardly and narrow. And yet, when either St. Augustine or Heine matures, he recognises in the Eastern spirit the greater, because deeper, riches and declares, as did Heine, that the Greeks were after all only beautiful children playing with life. For it is always the maturer minds that must, by an inevitable pull, turn toward Hebraism as the last solution of the human problem. That solution must be grounded in the conviction that life must be lived and not merely played with: that extension can never take the place of intension and that the perfection and not merely the complication of human relations must be the last goal and meaning of our earthly pilgrimage.

It could easily be shown, if space permitted, how in the Hebraic attitude toward life may be found the remedy for all the ills of our present-day industrial civilization: in view of the tenderer reading of the ultimate nature of the universe resulting therefrom; and of the higher value it sets on the human soul, on the individual as such. Instead of stressing, however, at the danger of overstressing, the superiority of the Hebraic as against the Hellenic view of life, the modern Jew is willing to admit the attractiveness and so far

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A Home for the Soul

By Oscar Leonard

THE B'nai B'rith Hillel Foundations are symbolic of Israel. The humble homes in which they are housed do not prevent them from looking up to the stars. Their aspirations are not limited by their material handicaps. Like Israel, the Foundation, and those who love it and lead it, have the abiding faith and undying hope that a home of its own, with all that it implies, will in time be provided for each of the Foundations the Order is establishing. For, just as the soul needs a body that it may function properly, so do the ideals of the Foundation need a home that they may function well.

Now, then, what is this B'nai B'rith Hillel Foundation? To many the very term will be new. Once a lady hearing of it, asked:

"Is this Mr. Hillel a rich man who established the Foundation?"

Of course, the good woman who asked this question had never heard of Hillel, whose life was so beautiful and who sacrificed this life for his faith. But the truth is that Hillel did leave the most important legacy to the Foundation which bears his name. Without the gentle but stalwart Hebrew sages like Hillel, there would have been no need for this sort of work. There would have been no Jewish youth to whom to dedicate it.

Here we are touching the very core of the Jewish problem today. If there is any one thing more important in our life than another, it is handing over the torch of our ideals to the growing generation. It is not enough for us to know these ideals. It is not enough for us to admire them. Nor is it sufficient for us to take pride in the fact that the darkest pages of our history are illumined by the steadfast faith of our martyrs. The stake which burned the bodies of these Jewish men and women shed the lustre of faith in something higher and nobler than material things. The imponderable took on the garment of the real for us when these men and women defied torture. Their *"Shema Yisroel"* was heard across the centuries. Israel heard, Israel heeded, and Israel lived up to the last hopes of these heroes.

It is this *"Shema Yisroel,"* whispered or chanted with the dying breath of martyrs, that is heard by the B'nai B'rith—the makers of the Hillel Foundation. It is the directors of these Foundations that help atune the ears of our youth to this cry of the ages.

That there has been a need for this work in America for at least a generation is certain. It is also certain that the neglect of this phase of our life is only equalled by the need.

I remember the modest, though most earnest efforts of a group of students at Missouri University to stir up some Jewish activities. They organized a Jewish congregation. The services were held on Sunday evenings. The Y. M. C. A. was gracious in placing at their disposal a room. But the Jewish

Rabbi Hillel and the Heathen—B'nai B'rith Lodge Window in Hamburg

By Lilien

students knew that it was not exactly right to ask this favor on Sunday night, when every room of the Y. M. C. A. was needed for its own people. On several occasions I was invited to address the Student Congregation. These young men poured out their hearts telling me how humiliated they felt in having to ask favors. They said that many students did not care to participate in the work because of this situation.

The task was difficult for other reasons also. A minority, to keep up its spirit, must create an atmosphere. This cannot be done where it has no leaders and no home. "Be it ever so humble, there's no place like home" applies equally in the case of a home for the soul.

AS a matter of fact, Jewish members of the faculty kept aloof. I remember that one Jewish professor, whose features were Semitic, whose name was Jewish and who could not possibly be mistaken for anything else, tried hard to convince me he was not a Jew. If others did not go quite so far, the fact remains that they had practically nothing to do with the efforts of the Jewish students.

In 1919, as a guest of the convention of District No. 2 of B'nai B'rith at Louisville, Kentucky, I brought this need before the gathering. As I write, I have the proceedings of that convention before me and I quote from the paper which I presented: "New Times—New Opportunities":

"A work which would be closest to my heart would be work with Jewish students. The need for it has been brought home to me time and again in correspondence and conversations with Jewish students in various universities, particularly in places where there is no local Jewish life. Perhaps the following quotation from a Jewish student will place the situation before you better than any words of mine:

" 'The life of a Jewish student does not differ very much from the life of a Gentile student in so far as classwork is concerned. The difference lies in the social advantage that the Gentile student has over the Jewish student. The fraternities, the sororities, the Y. M. C. A. and the K. of C. are at the Gentile's convenience. . . . The Jew, although not ostracized, cannot find recreation in an atmosphere of this kind, so he stays home; or, occasionally, for the sake of diversion, goes to a picture-show. Other times he studies or goes to bed. You see, if the Jewish student were not ashamed of his race, he too could organize and give socials and enjoy the blessings one reaps from coming into contact with his fellowmen under these conditions. . . . After all, it is not so much what we know about physics, etc., that makes life worth living. It is how to get along with our fellowmen and be content that makes life worth while.' "

IT happens that this student was not one of those "lonely souls." He was not an immigrant. He was born and reared in this country. He was not what is commonly known as a "grind," nor was he of the "*intelligentia*" type. He played football in high school. He grew up in the suburbs of St. Louis, and "some of his best friends were . . . (Gentiles)." Yet this is how he felt at the University. He had spoken what was in the hearts of other Jewish students.

Our venerable and far-sighted president, Brother Adolf Kraus, and the Executive Committee of the Order became intensely interested in this situation. The suggestions that the B'nai B'rith work out some plan whereby this crying need could be satisfactorily met has borne fruit in the successful maintenance of the Foundation at the University of Illinois, the establishment of a second B'nai B'rith Hillel Foundation at the University of Wisconsin and the development of a well planned program for gradual extension of the movement into other schools.

Recently I had the privilege of visiting the University of Illinois, where the first B'nai B'rith Hillel Foundation was established. What I saw there exceeded my expectations. Only one thing marred my joy—the Foundation has not an adequate home.

Before the Hillel Foundation was established on the campus of the University of Illinois, barely one hundred students registered as adhering to the Jewish faith. A year after the Foundation was in existence, almost four hundred students registered as Jews. Surely this alone is a living proof of what the Foundation means to the Jewish spirit.

When the Foundation began its work among the hundred Jewish students registered as such, there was doubt as to the advisability of the Foundation. They found that the sign, no larger than a dignified physician's name plate, was too large and too conspicuous. They felt that the Foundation was in too prominent a location on the main business street.

Today, after almost two years of work, there is quite a different feeling. The students yearn for a home placed prominently on the campus. No one says the sign is too large. The work itself and the spirit it has engendered has transformed these students from semi-apologetic Jews into Jews who regard their Jewishness as something normal.

The year before the Foundation began its work, Jewish students went to their classes on *Rosh Hashonah* and *Yom Kippur*. Very few stayed from classes, and still fewer went to services. Last year the Temple could not accommodate all those who came on the high holy days. Chairs were placed in every available space, and there was little standing room. In view of the fact that there are only twenty-nine Jewish families in Champaign and Urbana, this means that the Temple was thronged with students. It must also be remembered that many of the students live in cities near enough the University town to permit their going home for the holidays. Many come from Chicago, which is only a three

Hillel Gives a Play

hours' ride away. All these things taken into account, the large attendance of students at services proves their willingness to stay within the fold of Israel. Our youth is eager to carry onward Israel's torch of light.

THAT there is great need for such work, educators have known for some time. Dr. David Kinley, President of the University of Illinois, in speaking on "The State University and Religious Education," said:

"The religious difficulties of college boys and girls usually arise, in part from the natural tendency to laxity that comes from the sudden removal from parental authority, and in part from the false sense of freedom which they get in their first incursions into new fields of thought. It is a curious phenomenon of human nature that when a new field of inquiry or study is discovered, its devotees usually seize upon what they believe to be its conclusions to undermine old beliefs and standards."

If this be true of the general student body, it is still more true of the Jewish student. We must not forget that the Jew, belonging to a minority group, has a natural tendency to slough off the things which seem to hamper him. It is so much more comfortable to find oneself a little further away from the minority among whom one's lot has been cast.

It is still more true when the student suffers from the general vacuity of knowledge of the history of his own people. For all the average Jewish student knows about it, what the non-Jew says may be true.

WITHOUT the cleverness of a Heinrich Heine to formulate it, he has a feeling that Judaism is not a religion, but a misfortune. The B'nai B'rith Hillel Foundation changes this feeling by creating a favorable atmosphere. It helps by strengthening the consciousness of kind. It engenders in the Jewish student the desire to know more about his people. After rousing that desire it satisfies it by giving him opportunities to acquire that knowledge.

In addition to the social contacts made possible, the Jewish students are given systematic training in Jewish subjects. Courses are given by Dr. Moses Jung, graduate of London University, and Ph.D., Dropsie College. The subjects taught are: History of Judaism, Social Ideals of Judaism and Jewish Ethics. A student can obtain eight hours' credit for these courses.

That students avail themselves of this opportunity can be seen from the fact that the Hillel Foundation classes, with only about four hundred Jewish students to draw from, had as many attending its religious education course as the Wesley Foundation had with about one thousand eight hundred students to draw from.

The B'nai B'rith Hillel Foundation, recognizing the great need for lay leadership in Jewish life in America, is also training teachers for our religious schools. One could write many a chapter on the inadequacy of Jewish religious school, due largely to neglect in training teachers. The teachers training group is under the direct supervision of Rabbi Benjamin Frankel, director of the Foundation.

Thus far I have said nothing about this young man, who is truly consecrated to this work. If it be true that institutions are the lengthened shadows of men, in this instance it is the lengthened lightbeam of a personality. The man is genial, yet earnest. He is spiritual, yet truly human. To know Rabbi Frankel is to understand the success of the B'nai B'rith Hillel Foundation at the University of Illi-

nois. The Sunday when I happened to visit was one of those ugly, rainy days. The Temple, a mile and a half from the campus, filled up gradually until about one hundred and seventy-five had come—mostly students. The choir was composed of students. The organist was a student. A violin solo by a student was part of the service.

I have attended services in many cities, but not even on *Kol Nidre* night have I heard such responsive reading. The spirit was beautiful. The sermon was on "Is Your Life Worth While?" —rather abstract and unpromising a title. But those who came were well rewarded. The message was an inspiration.

No need to go into the various phases of the work. Suffice it to say that all elements are taken into account. Those who desire orthodox services can attend these on Friday nights and Saturday mornings. Dr. Jung conducts the services.

THE B'nai B'rith Hillel Foundation has a place for play, for work and for study. It is not one-sided. Some day, when it has a building of its own, it will have room for physical training. That building of its own has almost become an obsession with me. The work our Order is doing there and in other schools is so important and valuable that I feel certain it will become in time an obsession with some good Jews who can afford to provide the means.

There are important by-products in connection with this work. For instance, the Wesley Foundation invited the Hillel Student Council to a tea. Naturally, the Hillel has an opportunity to reciprocate. It places the Jewish student body on a par with the other groups. As a result of the Foundation work, a rabbi was invited to speak at the All-University service. Formerly all other denominations were invited except Jews. The Jewish student body, being a negligent quantity, was naturally ignored. When they began to respect themselves, they evoked respect in others.

When a student leaves the University, Rabbi Frankel communicates with the rabbi in whose city the student resides. He passes on the information regarding the activities in which the student was interested, the training he or she has taken, etc. Thus the student, on graduation, can be invited to take his or her place in the communal work of his or her respective city.

I wonder how many of our brethren really appreciate this wonderful work. Perhaps only a man who has actually seen it at work or who understands the need of it can realize what is being done. The year the Foundation was established, a non-Jew had this to say:

"*Rosh Hashonah* this year has a new significance for every Jewish student in the University of Illinois. It is indeed a new year, for it sees the establishment of a foundation pledged to the work of providing ethical, social, religious and educational opportunities for Jewish students.

"My acquaintance with Jewish students, extending over many years, seems to justify my belief that they will respond heartily to the invitation to share in the richer and fuller Jewish life which the Hillel Foundation makes possible."

Rabbi Benjamin Frankel, Director of the Hillel Foundation at the University of Illinois

The man who spoke thus was Prof. Eward C. Baldwin, professor of English literature in the University of Illinois and author of "Our Modern Debt to Judaism."

After Jewish students leave the University, they do not forget the Foundation. I cannot refrain from quoting a few expressions of former students:

"I now realize that the Foundation was a greater factor in education at Illinois University than even my school curriculum. For it was the instrument which nurtured in me a desire to know more about Judaism and Jewish history and also the desire for intellectual attainments." (R. S. C., Normal, Oklahoma.)

A woman from my own city, now married, writes:

"I've just finished reading the pamphlet about the work of the Foundation. To say I am amazed is to put it lightly. I think you have a different brand of Jewish students attending the University these days. Because otherwise the interest taken in Jewish activities, compared to my undergraduate days (My, that makes me feel ancient!), is too miraculous, when I think how I begged, entreated, threatened and bullied the girls to go to temple Sunday or to Menorah meetings. The only way to get one of them to go at all was to put her on the program."

FROM Chicago an alumnus writes: 'It certainly was a treat to hear you Friday and to see the Foundation functioning so splendidly. I have been talking Hillel so much lately that the girl told me I thought more of the Foundation than I did of her."

It is about time to end this little journey to the B'nai B'rith Hillel Foundation at the University of Illinois. I have not visited the other Foundation which the Order is maintaining at the University of Wisconsin, but from statements made to me by those who have been there, I am confident that it is developing among the Jewish students there the same loyalty to our faith which is so evident at Champaign.

While in Champaign I also visited the Wesley Foundation. It calls itself a "spiritual Alma Mater." It undoubtedly is. So is our Foundation. But what a contrast! At the Wesley, one enters a beautiful building of exceptionally attractive design. One is enveloped in an atmosphere of quiet dignity and refinement. It is truly a fitting home for things spiritual. This home cost, when built, almost $400,000. But this is only a beginning of what is to follow as the plans for the Wesley Foundation materialize, the director tells us.

The rented loft, once a poolroom, on the main business street, with all the disturbing and distracting noises, is a striking contrast. This is where our Foundation is housed. How like Israel it really is—cultivating the things of the spirit in the most humble surroundings. Rising above the distractions of hum-drum everyday life on a business street, it works and hopes. The B'nai B'rith Hillel Foundation is a living thing, nurtured by our ideals and bearing aloft the perpetual light of Judaism.

In the Public Eye

From Stenographer to Supreme Court Judge

THE case of Johnson vs. Darr was a first page story, not because it centered about a murder or a scandal, but because it was the first in the history of the world to be reviewed by a supreme court composed entirely of women.

Justice Hattie L. Henenberg is the

HATTIE L. HENNENBERG
She's a Supreme Court Judge

only Jewess on this court. She was born in Ennis, Texas, but moved to Dallas when still a child. As a school girl, she longed to become a lawyer, a longing probably suggested by her family history. Most of the men on her maternal side, you see, were lawyers. There was nothing left for Miss Henenberg, therefore, but to study law. This she began by entering a law firm as a stenographer—although she had no knowledge of shorthand and only slight ability as a typist. A la Alger, she soon rose to the position of chief stenographer. Later she joined the staff of Attorney Albert Walker, with whom she remained until his death, two years ago.

Admitted to the bar in 1916, Miss Henenberg served as associate member of the Legal Advisory Board during the World War, assisting many registrants under the selective draft act to fill out their questionnaires. Last year she was a member of the admissions committee of the Dallas Bar Association. She is an active member of this, as well as of the Texas Bar Association. During the past eight months she has been in charge of the Free Legal Aid Bureau, established by the Texas Bar Association—handling this highly important civic work in addition to her practice.

On January 8, Governor Pat. N. Neff, of Texas, appointed Miss Henenberg on the first All-Woman Supreme Court in the world. Her background and training, it is reported, will make her a representative of whom all Jews may be proud.

A Good Beginning

THERE are not many people in the world who can start off their careers with a bang. Donald Rosenthal is an exception. Although born in Chicago only fifteen years ago, he is not satisfied with being one of the most brilliant students at Crane Technical High School and is continually seeking new fields to conquer. One of these is the B'nai B'rith Boys Club, where his work has stamped him as a true leader. In fact his leadership has proved so marked that he was chosen to head the Middle Western Boy's Club Federation—which is probably the highest honor open to a youngster. As its representative he recently attended a meeting of the Middle Atlantic Older Boys' Federation, which took place at South Orange, New Jersey. Such a succession of events would overwhelm many an older person, but Donald faces them with a clear-headedness which guarantees more success for him in the future.

The Boys Club Federation is composed of all the boys clubs in the country. Its principal work is the planning of vocational training to fit the older boys for positions when they finish their school work. It attempts to encourage training in positions suited to the individual's liking and capability.

The indecision and uncertainty which face a boy seeking employment often result in social perplexities. While this is a problem for the sociologist to consider, the Federated Boys Club is helping to dispense with the problem. And Donald Rosenthal, the Mid-West representative, typifying the kind of young man interested in this activity, assures it of future success.

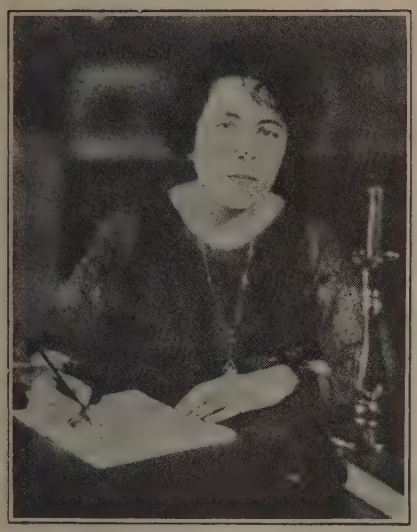
DONALD ROSENTHAL
This Youngster Bears Watching!

Where Popularity and Merit Coincide

THE awarding of the Pulitzer Prize to Edna Ferber for her novel "So Big" is not so much a surprise as the fulfillment of an expectation. Circulation reports from public libraries showed that "So Big" was one of the most widely read novels of the year and consequently one of the most widely discussed. Its appearance in the movies was only further proof of its popular appeal. But the Pulitzer award stamps the book as of more than ephemeral interest.

No one can deny that Miss Ferber is a success. She has something to give for which the multitude is hungry. Her writing is typically American, showing little if any trace of her Jewishness. Above all it is human and depicts cleverly more or less obvious human relationships and emotions. There is enough sentimentality to create heart interest and enough idealization to take away any unpleasant harshness from her realism. Her writing is simple, easy and vivid. Who doesn't remember Mrs. McChesney and Jock and the Heatherbloom petticoats? "So Big" is like that—a compound of wholesome American manners and ideals.

Miss Ferber now lives in New York, because she finds it more cosmopolitan



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EDNA FERBER
A New Honor Comes to Her

than Chicago, her former home. Her studio is constantly crowded with that admiring group of adolescent and mature writers without which no studio is complete. It seems inevitable for American writers, sooner or later, to take flight to either Paris or New York.

The author of "So Big" was born in Kalamazoo, Michigan, and went through high school in Appleton, Wisconsin. It was from her recollection of the latter place that she drew much of her material for "Fanny Herself." She began her career as a reporter on the "*Appleton Daily Crescent*" and kept ascending the proverbial ladder until she reached the "*Chicago Tribune.*" Then she began writing short stories for magazines. A photographic sense enabled her to reproduce faithfully the interesting picture of the people and scenes around her. A dramatic sense imbued these pictures with life, and helped her to shape them into good stories.

Edna Ferber is an American Jewess, but best of all she is one of the finest women novelists in America; although she makes her appeal, not like Eleanor Wylie or Willa Cather to a small group, but to a nation-wide audience.

And by the way, Miss Ferber turned her $1,000 prize over to a fund for needy authors!

A Foe of Diabetes

"INTARVIN," the new remedy for diabetes, is Dr. Max Kahn's latest gift to humanity.

How does it work? For the benefit of readers of the B'NAI B'RITH MAGAZINE Dr. Kahn has written the following explanation: "Whereas all diabetic patients are in danger of being poisoned by the improper break-down of the natural fats in their diet—owing to the fact that *all* natural fats contain in their molecule an *even* number of carbon atoms—the inventor has prepared a fat ('intarvin') which is tasteless and is absorbed to the extent of 95 per cent, and which has an *odd* number of carbon atoms in its molecule. In the break-down of 'intarvin' no poisonous substances are produced, and the patient is able to retain his weight, appease his hunger and lose his weakness by eating this fat without endangering his life."—Simple isn't it!

"Intarvin" is only one of Dr. Kahn's gifts to mankind. Although born in Russia, in 1887, he received his education, including a doctor of philosophy degree, at Columbia University. After this he took a doctor's degree in medicine at Cornell. He is now associate professor of biological chemistry at Columbia University, director of laboratories and chief of diseases of metabolism in Beth Israel Hospital, New York, and visiting physician to the Israel-Zion Hospital, Brooklyn. He is the author of numerous scientific reports as well as a history of medicine and studies on such varied subjects as Maimonides, Moliere and Shakespeare.

DR. KAHN
He Discovered Intarvin

Carrying On

IN San Francisco the name of Congressman Kahn used to be a password. He was elected twelve times in succession to serve in Congress—a record probably untouched in a state which has a proverbial liking for native sons. Now that he is dead, his name lives on, but not only in memory. The reason for this is his widow, Mrs. Florence P. Kahn, who has been chosen to carry on his work. Her experiences in connection with the political life of her husband, to whom she was greatly devoted, have made her as "patient, painstaking and industrious" as he was.

MRS. KAHN
She Sits in Congress

Mrs. Kahn, America's first Jewish Congresswoman, won her office by 2,220 votes over her nearest competitor. Jews and Gentiles alike enthusiastically decided that no one but Mrs. Kahn could carry on her husband's life work.

It is nearly twenty-six years since Mrs. Kahn went to Washington with her husband, who was then beginning his first term in the House. She took a deep interest in his affairs and consequently became well posted in political problems. In fact, last November, when her husband was critically ill, she managed the campaign for his re-election.

Although Mrs. Kahn has two sons, and looks more the mother and housewife than the politician, she is the only Republican woman in this Congress and the fifth woman ever to be elected. During her campaign, she said: "I have only a deep desire to serve my country as Julius did. My platform has one plank—good government."

She is a graduate of the University of California and a former school teacher.

Silbermann

By Jacques de Lacretelle

The Eighth installment of the French prize novel

SILBERMAN is persecuted by his school fellows because he is a Jew. The fact that he is extremely intelligent and possesses a wide knowledge of the best French literature only excites more prejudice against him because it marks him as different from the other boys. His only friend and would-be protector is a school-fellow, the writer of the story. This boy is actuated by admiration of Silbermann's gifts and a lofty desire to defend a victim of injustice. In so doing he is forced to give up his valued friendship with Philippe Robin and is finally ostracised by all the boys in the school. These boys are further incited by the anti-Semitic organization known as the "Frenchmen of France, of which Philippe's uncle is a founder. As the attacks on Silbermann increase in violence he becomes bitter and hopeless. At last the trouble culminates in legal charges against Silbermann's father. He is a dealer in antiques and is accused by the newspaper owned by the "Frenchmen of France" of selling imitations as genuine antiques and of buying and selling stolen goods. When it appears that the writer's father is to be the examining judge in the case Silbermann appeals to the boy for assistance. Silbermann claims that the whole affair is a conspiracy by the "Frenchmen of France" and begs his friend to tell his father the facts in the case from the Silbermann point of view. This the boy promises to do. His talk with his father is unsuccessful. Silbermann's schoolfellows are becoming more antagonistic and he fears that he will be forced to leave school. The boy is not permitted to see Silbermann. Silbermann is forced to withdraw from school. Greatly embittered he plans to go to America and live with his uncle.

THERE is the house Henri de Rothsdorf is building for his collections. Farther back is Raphael Leon's, who has copied one of Louis XVI's lodges. This lofty roof is the house which belonged to Gustave Nathan, and is said to be the finest building in Paris. Next it is the house I live in, and that of Sachers and the Blumenfelds. And so it goes on. I could tell you the names of all the buildings in the neighbourhood. This is a regular Jews' quarter. But it's not too bad, is it? We do things well. . . . What else do they say? The Jews are dirty. . . . Oh, really! . . . Where do you think you would find more bath-rooms, in these houses or in those of the Faubourg? They are avaricious. . . . Does not everyone who works try to make money? . . . They are robbers. . . . My friend, if you knew the shady propositions with which men bearing the finest names in France come to my father, you would agree that our way of getting rich is honest enough. If you had heard, as I did, the scene which occurred one day at our house between him and the Duc de Norrois, your eyes would be opened. Norrois had robbed my father in some deal or other—that is to say, what is generally called robbery. My father had caught him out. From the next room I heard him shouting: 'What! you did that?' No 'Your Grace' about him then. . . . And I heard the duke in piteous tones: 'Be calm, my dear Silbermann, he calm. . . . I will repay everything. I give you my word of honour you will be indemnified!' Next day the Duchesse de Norrois sent my mother some flowers. My father was never compensated for his loss. He never instituted proceedings.

"I know, I know—you don't object only to our personal characteristics, you raise more serious questions. There is, it would appear, the social difficulty. We constitute a State within the State; our race does not adapt itself to its environment, it never merges in the general character of a country. What are your views on this point? How could it be otherwise? For centuries we have lived penned in like cattle, without a conceivable opportunity of forming connexions with the outside world. It is less than a hundred years since in certain countries our houses were chained off. Can you expect the bonds we have inherited to be shaken off in a day? Don't you see that to carry out a policy of hatred only serves to bind them more firmly? Moreover, is not each member of a particular nation, although united by ties of race, subject to the various influences which he has inherited, heredity of class and heredity of religion? I may be a Jew, but you with your conscientious scruples, your solemn covenants, your insidious proselytism and the sentimentalism which you disguise under a mask of reserve are every whit as much a Protestant. You have remained true to your Calvinistic ancestors all right. And a Montclar, the descendant of a caste of chiefs, rebellious even to their prince; a La Béchellière, the son of petty squireens who have never seen beyond the boundaries of their own lands; a Robin, whose family has attained a position only since the Revolution, and you who are of humble Huguenot extraction, are as widely differentiated as the types of distinct races; there are amongst you just as many elements of conflict."

I tried to put in a word. He stopped me with an imperious gesture, and began again vehemently:

"But that is not all; your great cry is against the Jewish spirit, the famous Jewish spirit, that dangerous instinct for immediate enjoyment which corrupts all genius, prevents the creation of anything eternal, and debases thought. But don't you think that a sprinkling of this practical seed would benefit your soil? If, into this land, divided between the visionaries of the past and of the future, some men were to come who would teach you to use to better advantage the time which you spend on earth, would they not bring just exactly what you need? And if some drops of this new blood, rich in sensuousness, when mingled with yours, doubled your power of perception, you would not, as some fear, sense the mere surface of things like the beasts. The intelligence of Israel has cast enough light over the centuries for you to be reassured on that point."

He collected himself for a moment. His passion seemed to have expended itself and he began again in a tone inspired by a strange poetry.

"To be a Jew and a Frenchman! How fruitful such a combination might be! I had hoped so much from it! I wanted to be unacquainted with nothing that you have thought and written. What emotion did I not feel when introduced to a work born of your genius! You know it, since you have seen me in those moments. I would then sometimes remain silent, I would not heed your questions . . . for I was listening to the subdued tones of its beauty making echoes in my soul. Yes, in my base soul of a Jew!

"I remember the day when I first opened the *Mémoires d'Outre Tombe.* I only knew the *Génie du Christianisme* and had formed a wrong opinion of Chateaubriand. I did not like his cold, pompous descriptions. Then of a sudden I beheld Combourg; I discover the passage about America, about emigration, and am carried away in the prodigious riot of that brain. . . . The fever that possessed me! In less than a week I had devoured the eight volumes. I read through part of the night, and when I had put out the light and shut my eyes certain sentences lingered on in my head like dazzling flames keeping me awake.

"I remember, too, hours spent in going over my plans for the future; first my scheme of study after leaving school, and then the subjects for my first essays. I was in no hurry, for I did not wish to be stigmatised with the vices of hate and greed of which members of my race are wont to be accused; but I used to dream of the day when I should read my name in print. . . . Well, that dream has been realised. My name has been in print once, even with a descriptive paragraph —in the *Tradition Française*: 'Silbermann junior, a hideous Jew abortion. . . .' Thus have you rained blows upon me—upon me, who thought only how I could serve you."

His voice choked. He stopped and bowed his head. The tears ran down his cheeks. This strange harangue, a mixture of lamentations and curses, had moved me to pity and yet estranged me. I took advantage of his agitation to answer him.

"But I have not acted in that way," I protested. "I have given you all; I would have sacrificed everything. Have I not proved it to you again and again?"

Thereupon he raised his head and brusquely changed his tone.

"Do you suppose that I was not worth it? With all due regard for that worthy Protestant, your mother, who practised her evangelical charity on me to such good purpose, you may rest assured that my friendship was of more value to you than any other. Remember our talks, and think of all that I helped you to know and understand. Did you get any such advantages from your companions, or even from the people of your own set? Well, answer me! But I have but to recall your face as you listened to me; I need but repeat your own words. Once you said to me that, when talking to me, you felt that ideas came to you more quickly and in greater numbers and that you could develop them more intelligently. Well, it's worth a good deal to be able to exert such an influence over another person's mind. As far as I am aware, this power of stimulating another brain is not given to inferior beings. Yes, that is the outstanding fact; we are better gifted than others, we are superior to you. If you are not convinced of this, count our numbers throughout the world—seven millions—in France eighty thousand—then look at the positions we occupy. Mark well what I say—'the chosen people' is no mere prophet's vagary but an ethnological truth which you must accept."

He stopped and moistened his lips, which had been almost bruised in this fiery outburst. As he spoke, he had taken up a position a few yards in front of me on a small elevation formed by the ground from which he dominated the space about him. Through his tears an expression of pride had lit up his face; his lips were wide and scarlet. Sion had risen from her ruins.

That day the sky had a remarkable appearance. While the sun, dipping to the horizon, shed an orange light upon the earth and recalled the heat of southern countries, a pale moon, partly merged in the white clouds which flecked the blue of the sky, bore the mind to northern climes. Against this background, which comprised the universe, Silbermann's silhouette stood out like an allegorical vision. The air trembled under his words as he flogged it with his arms. He seemed lord of the world.

"Do you understand how I have been wronged?" he went on, "and can you still ask me why I am leaving France without any intention of coming back? Oh! I know I might have lived through these hard beginnings by dint of habit and patience, I like many another of my race. No, those I leave to you. You see, each country has the Jew it deserves—Metternich's words, not mine.

"Now I have left my dreams. In America *I am going to make money.* With the name I bear I was fated to do that, wasn't I? . . . David Silbermann . . . that will look better on a diamond merchant's signboard than on the cover of a book. Up to now I have hardly prepared myself for that calling, but my future doesn't worry me; I shall know how to pull through. Over there I shall marry, following the pure tradition of my fathers. To what nation shall my children belong? I know not and I do not care. For us such countries hardly count. Wherever we may find ourselves, throughout the world, is it not always in a strange land? But what I am certain about is that they will be Jews; and I will even make good Jews of them, and teach them the greatness of our race and the respect due to our beliefs. Then, if they are hideous, as I am, if they have a soul tortured as mine has been, if they suffer as I have suffered, what matter! They will be able to protect themselves; they will survive all their trials. They will be borne up by those unconquerable secrets which we hand on from generation to generation, by that tenacious hope which during the centuries has made us solemnly keep saying 'next year in Jerusalem.' No, I am not troubled as to what is to become of them. If money is the prime motive power, they will walk in the same steps as their fathers. If its sovereignty has been shaken, and a new principle is introduced to upset the ancient order, they will change their profession and their name, and will exploit the ruling ideas, whilst you, poor fools, will oppose or submit to them, but will not profit by them.

"There, I've finished. I wanted someone to hear all this. Now we have nothing more to say to one another. Good-bye!"

He touched my shoulder in a decisive way, leapt down the slope in three bounds, and in a moment he had disappeared, as a prophet ceases to be visible to the eyes of mortals whom he has come to warn.

I let him go without a word or a gesture. I seemed stupefied. After a few moments, while the words which I had heard still echoed within me, I glanced around. The fortifications looked deserted. Some distance away, at the foot of a bastion, a few soldiers were practising bugle calls. They looked to me like minute toys.

CHAPTER VIII

THIS was my last talk with Silbermann; and, though the strangeness of the farewell made the parting less painful, I was yet left profoundly desolate when he definitely passed out of my life. This was attributable not to his actual personality, nor to the ending of our friendship, but to the pain I felt at missing the enthusiasm of a glorious task with which the first glimpse of daylight had always inspired me afresh. Having formed the habit of hard effort and the sacrifices which it entailed, I could ill resign myself to a life of routine devoid of any noble aim. Life had lost its value and seemed to me wretchedly purposeless.

(*To Be Continued*)

News in Views:

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The first American school-boy to enroll in the Hebrew University on Mount Scopus is Herbert Semel, 17, of New York (upper left). At his right is the main building of the university. In the lower left, Rabbi David De Sola Pool is presenting the Rev. W. Russel Bowie with an American flag. Both represent the oldest congregations of their faiths in New York. The third gentleman is Charles A. Towne, former senator from Minnesota. H. J. Corper, M.D. and Ph.D., director of research at the National Jewish Hospital for Consumptives, at Denver (lower right), is awarded signal recognition in "Men of Today and Their Works."

President Cohen and Ex-President Kraus Pose, a Jewish Singer Takes Part in Papal Ceremony, School Boy Sails for Hebrew University

The new president and the retiring president of the Independent Order of B'nai B'rith pose for a picture (upper right). The gentleman standing is Alfred M. Cohen, of Cincinnati. The other is Adolf Kraus, who returns to private life after twenty years service as head of the order. The new dormitory of the Hebrew University at Cincinnati (upper left), makes it possible for students to gather from scattered lodgings into a beautiful modern home. When the Pope decorated Mrs. Howard Spaulding of Chicago recently, Catholic officials honored Marjory Montello, a young Jewish soprano, by selecting her to sing at the elaborate ceremony. She was the only Jewess to take part, the other singers being Charles Marshall and Cyrena Van Gorden, of the Chicago Civic Opera Company. Lucy Anna Glick, of Manhattan, and Seymour Litvak, of Brooklyn, received prizes at the hands of Mayor Hylan of New York himself (lower left), while hundreds of envious school children looked on. They had written the best essays in an S. O. S.—Stay on Sidewalks—contest.

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The Printed Page

What Trotzky Thinks of Lenin

Lenin, by Leon Trotzky. Authorized Translation. (Minton, Balch and Company.)

IN THESE sketches of Lenin is invaluable raw material for the historian and novelist of the Revolutionary period—glimpses, seen by lightning flashes, of the psychology of the arch genius of the Bolshevik movement: Lenin of the days in London when he was planning to shatter the world to bits, Lenin of those ominous days before the October Revolution, Lenin at the height of his power and Lenin realizing his inability to reshape the world.

Above all, there is that picture of Lenin at the time of his interview by Wells—a symbol of the man and the movement: Lenin, head resting on hand, peering through half-closed eyes between his fingers at the Englishman, and repeating over and over to himself: "What a Philistine; What a monstrous little bourgeoise!"

The utter contempt in which Lenin held "the English Philistine" is a symbol of the scorn in which he held all men—as distinguished from the abstract conception of man—with the exception of Karl Marx, Trotzky (in certain respects), and himself. How he despised the little men about him, the bourgeoisie, their concepts of democracy and their morality!

Our first glimpse of Lenin is likewise Trotzky's first glimpse. The latter, fleeing from Vercholensk, arrives in London at dawn of an autumn morning (in 1902), and is driven in a cab to an address jotted down on a piece of paper. In response to a secret knock the door is opened by Nadezda Constantinova. Lenin is still asleep. The details which follow are hazy. Trotzky is given tea in the kitchen, while Lenin dresses. The next day Lenin invites Trotzky for a walk, so that he can examine his visitor while discussing "them"—a term which to Lenin had a particular significance. "Not emphatic at all, but rather deeply organic and revealed by the pitch of his voice, this meaning was always obvious when he spoke of any cultural values or conquests, whether it were about the edification of the British Museum or the richness of information of *The Times* or, many years later, German artillery, or French aviation: *They* understand, or *they* have, *they* have succeeded—but always as enemies."

One index to Lenin's character is made much of. One of the little group of communists, in comparing Plechanof and Lenin, says: "George (Plechanof), is a greyhound. He shakes and shakes the adversary and lets him go, but you are a bulldog: you have a deadly bite." The comparison pleased Lenin greatly.

Lenin is shown as having a "mistrust of the firm policy of his nearest colleagues." "Here," adds Trotzky, "we see already on a small scale that persistent, stubborn directness of purpose that made use of all circumstances, stopped at no formality and was the characteristic of Lenin as a leader."

Small incidents illustrate the contempt most of the Communist leaders held for each other and for anything bourgeoise. Lenin declines to visit a comrade—as though he cannot comprehend the meaning of sociability. Trotzky describes a similar, perhaps unique, social visit as a "worldly, if not a bourgeoise" one. All their lives, all their concepts are wrapped up in the revolution and the new world which they plan.

Outside the revolution, Lenin had no interests and no ideals. He made peace with Germany only because it was forced upon him by the breakdown of the morale of the Russian troops, coupled with the ruthless demands of the enemy, whose troops had already marched into Finland. The actual signing of the treaty was delayed as long as possible. It was purely a question of "tactics."

"Tactics"—the practical business of how, when and where to strike—formed the life study of Lenin and his followers. And undoubtedly this application of the art of warfare to the political and moral fields offers a clue to the psychological background of the revolution. At one point in the struggle, for instance, Trotzky conceived the idea that it would be sound "tactics" to resign his position in order to mislead the enemy. Lenin, however, over-ruled him. The thought immediately suggests itself—perhaps Trotzky's reported exile is only another "tactical" one—perhaps to enhance his own power upon his return, perhaps to mislead other nations, particularly the United States, in regard to the extent of his influence! Whether this surmise is correct, only time will tell.

This book has been widely referred to as one of the causes of Trotzky's exile. The paper jacket states it boldly. Yet a perusal of the pages shows no basis for it. If this be the loudly-trumpeted damning of Lenin—it is a case of praising with faint damns!

Why did Trotzky relate the incident of his contemplated "tactical" exile? Is it not typical of the Trotzky psychology, as it was of the Lenin psychology—to regard the bourgeoise world as a multitude of stupid Philistines? Is it not typical of the fanatic lover of the proletariat, considered en masse, to peer out from half-closed lids, between his fingers at the world? The world cannot understand him! It is a Philistine, a monstrous little bourgeoise!

V. R.

Are We Idealists?

The History of American Idealism, by Gustavus Myers. (Boni and Liveright.)

IS America idealistic, and if so, in what respects has this idealism manifested itself?

Having propounded these questions, Gustavus Myers sets about answering them, by carefully culling out of American history those examples which best suit his purpose. In the course of 349 pages he attempts to prove that "the American people have been engaged in a succession of great idealistic accomplishments, one leading to another. Consecutively they overthrew the monarchical idea; effaced aristocracy; warred against ignorance; uprooted slavery at a terrible cost of life and treasure; made the arts democratic; helped other people throw off the shackles of despotism; put their whole strength to the saving of democracy in Europe; fought against greed and plutocracy; and accomplished many other deeds." At this point one

expects the band to strike up the "Star Spangled Banner."

In demonstrating his thesis, Mr. Myers naively lumps the American people together in the manner of a photo-dramatist—except that he neglects to picture the villain who is continually defying his hero—the people. Even the movements to foster American art and to popularize it, in which only a handful of souls have ever been slightly concerned, are described as the deeds of an heroic nation. Of course, this is an extreme example. Yet, in another chapter, our participation in the World War is described as a grand uprising of our people to challenge autocracy!

By thus regarding the aspirations of those groups or individuals with whom he sympathizes as the dreams of the entire people, by using only those historic facts which fit into his arguments, by emphasizing the victories and minimizing the defeats of various democratic movements — Mr. Myers presents his case. He even quotes patriotic orations of senators to prove our idealism!

The ideals which Mr. Myers proclaims are the democratic ones. The existence of other kinds of ideals is not even suggested. Nor is it suggested that certain institutions and certain events represent the clash of opposing ideals. All ideals, are *per se*, democratic ones, and these are the specific reforms in which Mr. Myers believes. Thus even prohibition becomes a "democratic" ideal.

The first chapters dealing with the democratization of our religious, political and educational institutions are especially rich in information. But Mr. Myers has undoubtedly tried to prove too much. If he had taken a single chapter, treated it more objectively and developed it to its logical conclusion, he might have produced a work of value. The present book offers the student little more than a summary of one side of certain phases of American history,—and the casual reader, a misleading picture.

V. R.

From the Holy Land

The Hebrew Edition of the Handbook of Palestine. Translated with additions, by Isaac A. Abbady, head translator, government of Palestine. (Isaiya Press.)

THE public has viewed Palestine with more or less interest since the time of Adam and Eve. It has been, because of our associations with it, a land of romance and history. But for a number of years before the war, Palestine was interesting chiefly as an object of theological veneration, and dealt with the past. Present conditions were only looked into, in so far as they cast some light on the activities of the past.

With the advent of British rule Palestine became of peculiar importance; it assumed its own political character and became a land of the present and future. A handbook was published in 1922, under the auspices of the government, by two of the highest British officials in Palestine, Luke, assistant governor of Jerusalem, and E. Keith-Roach, first assistant secretary to the government of Palestine.

In the time that has elapsed since the publishing of this book many events have taken place. The task of presenting the handbook to the Hebrew public, in an up-to-date and enlarged form, was undertaken by Mr. Isaac A. Abbady, principal of the Hebrew section of the government translation bureau. *"Siphra Shel Eretz Yisrael"* is a book of eight chapters containing the geography and history of the country, an ethnographical survey, a review of the Jewish-settlements, activities and interesting places, the flora and fauna, the government and its activities. Several parliamentary papers of an historical import appear as addenda.

Halevi—the God-kissed

Selected Poems of Jehudah Halevi. Translated by Nina Salaman. (Jewish Publication Society of America.)

THE works of Jehudah Halevi, the "God-kissed" poet, have been selected and translated by Nina Salaman, who occupies a distinguished place among translators of Hebrew poetry. The introduction contains a sketch of Halevi's life and his work. The poems which follow have been divided into four parts: The Journey to Zion, Love and Bridal Songs, Poems of Friendship, and Devotional Poems. Mrs. Salaman has chosen the best of nearly all his types of poetry and her translation keeps the mystery and poetic charm of the original.

The poems are divided into liturgical and non-liturgical. "For while some of Halevi's poems were intended for use in prayer and others were not, the general mass of his work is impregnated with religious feeling. Even his love poems, often outspoken enough, are never coarse; a spiritual restraint is discernible amid the amatory abandonment." —M. D. H.

Poetry for Children

Book of Poems for Young Judaeans. (National Young Judaea.)

THE new edition of the "Book of Poems for Young Judaeans," contains about 250 poems—a fifty per cent increase over previous editions, grouped into the following series: "Songs of Longing and Return," "Songs of Loyalty," "National Poems," "Songs of Legend, History and Traditions," and "Holy Days and Festivals." A good book for the home, or school library.

Cultivating the Understanding

By Alfred Williams Anthony

(*Continued from Page 272*)

reconciliation, of cordial understanding and of friendly co-operation.

It would be a pleasant task to name all who thus far have supported the movement, but it would be invidious, for names would be omitted of persons whose sympathies have helped make efforts possible, while their presence and persons have been but little known. Both Jews and Christians have contributed financial support and Jews and Christians have sat together in council contributing time, thought and effort.

The Committee has confered with committees of the Central Conference of American Rabbis and of the Anti-Defamation League. It would be gratifying if every organization of both Jews and Christians had a properly constituted committee for this same task.

It is plainly recognized that whatever the Committee may do in this country will have an important effect in other countries, where the need may be even greater. America's example and influence are world factors. The main thing is to do our part well, as children of one Divine Father, and citizens of one beloved country, assured that, in achieving, even though but partially, the main object, all by-products will be good.

The Hebrew University on Mount Scopus

By Joel Blau—*Continued from page 274*

forth the worth of the Hellenic attitude: he is not averse to eking out the poverty of his own world-view with the gaudier richness and ornateness of the Greek, the Western spirit. Child of Jehovah, the lesser paternity of Zeus is beginning to appeal to him. He is beginning to understand the virtue in the lighter, more playful handling of life by the Greek, while not giving up one iota of his mature, grown-up understanding of the meaning of existence. After all, perhaps the problem of life lies in the difficult task of relieving the stress of the grown-up life by means of an occasional indulgence in the games of childhood.

How to be serious and playful at the same time; how to carry on energetically the business of life without losing its whimsical grace and wayward movement: how to be Hebrew and Hellene, not merely alternately, but harmoniously: welding the two views, the two methods of living, into an intimate whole, is the problem of the future civilization yet to arise on our planet. The Jew, by dint of his schooling in the West and his heritage from the East, may yet demonstrate the possibility of this difficult combination. It is in this specific sense that the hope is here expressed that the Hebrew University may become a symbol of the union of East and West, an instrument of harmony between Hebrew and Hellene.

IV

LARGE as the universal significance of the Hebrew University looms, its meaning for the Jew, in a more parochial sense, is evident. Men of non-Jewish blood may be more interested in the former than in the latter aspect; still, a little sympathetic insight into the position of the Jew will enable all men to appreciate the importance of this newly erected educational institution for the people that is conscientiously laboring, under the guidance of Zionist leaders, to effect its own national rehabilitation.

Zionist leaders regard the creation of the University on Mount Scopus as truly their highest achievement. This at once stamps the Zionist movement as an idealistic one, beyond every peradventure of a doubt. There would be no need to state of a movement whose purpose is the revival of an ancient people that it is idealistic, but for the artificial contrast drawn by opponents of Zionism between "political" and "ideal." Students of Plato would laugh at this distinction; nevertheless it is true that much of the opposition to Zionism still manifested in certain prosperous Jewish quarters is based on it. It is said, for instance, that Judaism is "idealistic" while Zionism is "political;" that Judaism tends toward religion, while Zionism aims at a state. There is still much punning, as in the early pioneer days of Zionism, about the "soil" and the "soul" of Israel. However, by the establishment of the University, Zionists have plainly shown that their concern is just as keen about the soul of the Jew as about the soil of Palestine. Great as are the achievements of the Halutzim, the Zionist pioneers, by way of building up the agricultural colonies that are a visible proof of the fitness of the Jew for life on the land, the University proves that Zionism is not only an agricultural but a cultural solution of the Jewish problem.

It could not be otherwise. The Jew has a long intellectual tradition behind him. In spite of Matthew Arnold's somewhat over-glib statement that the Jew tends toward blind obedience rather than toward clear knowledge, the fact is that the Jew has always possessed a keen intellectual hunger. There were schools in Palestine, primary and higher, while the present civilized peoples of Europe were still ranging through forest and field. In these schools all sciences, in their then state, were studied, in addition to theology and religious law. The Jew, particularly where untouched and unwarped by the materialism of his environment, has always been a passionate intellectual. Is it a mere accident that the outstanding figure in modern philosophy is Bergson the French Jew; in science, Einstein the Swiss-German Jew; in criticism, George Brandes the Danish Jew, not to mention other departments of intellectual endeavor, such as medicine, where the Jew has always stood in the forefront?

The modern Jew has for a long time had reason to complain of what must prove a terrible curse in the life of any people—namely, the steady human leakage, whereby the best Jewish minds oozed over, by a kind of racial osmosis, into non-Jewish camps. This has to do with the question of the credit given—but it is far more important than that. When newspapers, even those owned by Jews, write of Bergson the French philosopher, or of Einstein the Swiss scientist, or of Brandes the Dane; or of some boy fiddler from the Russian ghetto as the Russian violinist, etc., it does not take a very pettish spirit to resent the fact that the credit goes not to the people from whose loins the man of talent or of genius has come, but to another and sometimes hostile people. But this is not all. There is no telling how much genuine Jewish talent goes to feed non-Jewish cultures. It is by no means a narrow parochial spirit which prompts the feeling of resentment at the steady leakage of Jewish mind-power into non-Jewish fields: the Jew ardently desires that his cultural contributions should enrich the general life; but he cannot help noticing the difference between the case of men of parts belonging to other races and his own. A Frenchman enriches, *first of all*, the life of his own people, and *by this very fact* the life of mankind. But, except in a few exceptional cases, Jewish men of genius enrich the life of man while their personality and their work are lost to the Jewish people.

No people could stand such a human osmosis for any length of time without becoming thoroughly exhausted. It is the miracle of history that while the Jew has given much to the world, he still gives and has still more to give. But this millennial leakage cannot go on any longer. There is a Scriptural curse: "Thy sons and daughters shall be given unto another people, and thine eyes shall look and fail with longing for them all the day long: and there shall be no might in thy hand." This curse has been accomplished only too well: but it must be brought to a halt, simply because the Jew has recovered the might of his hand and his heart. The university on Mount Scopus will be a focusing point for all the great men in Israel. It will be a reservoir for the best intellectual and creative forces in Jewry. Should the university succeed in attracting such teaching forces as Bergson, Brandes and Einstein (these men have all promised their co-operation), what a centre of learning and of light it would become not for the Jew alone but also for all men!

In such a centre the universal aims of mankind would be pursued, such as the objective impersonal investigation of truth, still it would be pursued within the racial, the particularistic setting. Not alone the credit would go to the Jewish people, but whatever treasures of influence emanate from these brilliant luminaries would enrich most directly the life of the Jewish nation, and thereby the life of the world. There is no real opposition between the claims of universalism and those of particularism. Sweeping your own doorstep is a good way of helping to maintain the cleanliness of the city. A near loyalty need not be a narrow loyalty: on the contrary, it may be the gateway to the larger loyalty. The sponsors of the Hebrew University, in fact, must prove a symbol of the union of Jewish particularism with humanistic universalism.

This union has a deeper significance. It means that the Jew is ready to examine his own history and tradition, his own literature and learning—all the achievements of his racial past—by the light of the universally accepted canons of thought. And if any contradiction emerge between his somewhat ingrown form of culture and the generally approved critical insight of mankind, he is ready to revise his own life and thought by means of newer and truer methods of research than those underlying his national tradition. How far afield this task of re-adjustment may lead him is hard to foretell; suffice it to say that the Jew is not wedded to a hard-and-fast traditionalism, nor lured by a rash and irreverent futurism. In this University of his the task of harmonising the past with the present will and must be undertaken. The University on Mount Scopus does not represent a break with tradition; it has not come to destroy but to fulfill the law. The method of the old talmudical academies may not be its; but the old passion for the things of the mind will be retained, though purged and disciplined.

And this, of course, means that the University will aim at moulding the well-balanced Jewish personality; the harmonious individual who, stripped of Ghetto eccentricity, will yet be distinctive and unique—uniquely Jewish, uniquely human. The task is not easy. It has already been mentioned that the peculiarity of the Jew is largely due to his having come under the influence of a variety of cultural experiences. The Jew, therefore, except as said, in some outstanding cases, does not as a rule appear a well-balanced harmonious person, made of a piece. It will be no small part of the educational opportunities of the Hebrew University, as of the whole educational system of Palestine, to produce this New-Jew—the thoroughly integrated Jew—the Jew of the Future.

V

IN the first flush of joy at the opening of the University, the Jew may not think of these large aims. He may think chiefly of the more intimate, shall I say, *family* aspect of the opening celebration. But even in this respect the good-will and sympathy of all right-thinking men should not be withheld from him. After all, it is *his* university, *his* achievement—the achievement of a hard-beset people that is recovering itself, trying to find its way back to its God, to its own soul. He has been driven from land to land; his passion for learning has been interfered with; in Europe, by means of the *numerus clausus*, in America, by other more covert means, his presence at the large seats of learning has been restricted. At last he has a university of his own, or at least the beginning of one; shall he be blamed for over-much rejoicing?

To the Jew the University of Mount Scopus is a symbol of his own will-to-live, of the divine stubbornness in him which enabled him to surmount all obstacles and win his way back to a dignified place under the sun. He has often been called a parasite—not alone economically but also culturally. Much of the anti-Semitism of Central Europe, particularly in universities, is based upon this charge of cultural parasitism. It is said that Jews feed on alien cultures and in the act taint them by the subtle introduction of Semitic contents or at least Semitic overtones. Now that Jews have a national university of their own, dedicated to world service and world enlightenment, they will be able to answer every base charge of intellectual parasitism hurled at them.

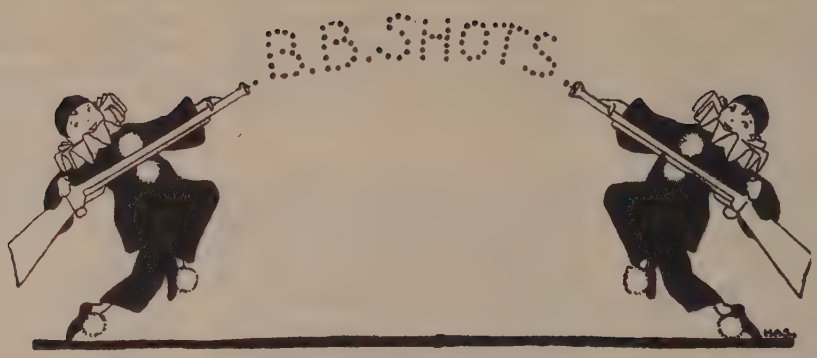
They will be able to point to the creative power of the Jewish genius. The Jew who has been called the People of the Book, and who is often charged with having done nothing since the close of the Old Testament, will be able to prove that he is not merely a People of One Book but a People of Many Books. The revival of the Hebrew language is in itself a stupendous creative achievement—in a way, a cultural miracle. The dead have been made to speak. The tongue of a mute nation has been loosed. This ancient language, bubbling once again on the lips of the neo-Palestinians, will be the medium of expression whereby the treasures of the Jewish soul will flow toward and into the life of the world. And if we remember that the Hebrew University will be open to the whole population of Palestine, it may be expected that the Arabians taking advantage of the opportunities offered there, will co-operate with their Jewish cousins, as they did in the Middle Ages, in creating and fostering a Hebrew-Arabian or Pan-Semitic culture, which will once again enrich the whole world with the finest fruit of the spirit. There is a potential power in these Semitic peoples which lies unused and untapped. The world is not so rich that it can allow such power to go to waste.

The Hebrew University is a symbol of the exhaustless creative power of the Semite. An occasion for the family pride of the Jew, this power augurs well for the enrichment of civilization as a whole. No wonder the Jew dares to invite the whole world to participate in the family celebration of the opening of *his* university.

VI

ONE last point, probably the most important. The opening of the University on Zion's height, presenting as it does the Zionist dream as an achieved reality, definitely changes the status of the Jewish people from a Diaspora nation, a stranger everywhere and an exile, into a people with a rightful, universally acknowledged habitat. Palestine is the home of the Jewish *people*, although not all Jews may elect to dwell there. The Hebrew University is the home of the Jewish soul, although many young Jews will attend elsewhere and many non-Jews will study there. But the established fact is that at last both the body and the soul have found a rest. And this is thrilling.

The Jew is entering on a new destiny—a larger destiny than was his in the heyday of his former glory. All prophecies are fulfilled, or are in process of fulfilment. If there are any yet to be fulfilled, fulfilled they will be. For where once the prophet stood, forseeing the transfiguration of the Holy Mountain, there stands the modern embodiment of his ancient dream. And where the prophet once stood, there the traces of his footsteps are still visible, and there a large spirit broods, spreading happy wings toward horizonless distances.



THE MODERN GIRL

He: "I understand you were a thought-reader, Miss Sharp."

She: "Palmistry is so much more reliable. I can see at a glance you have a palm."

—Goblin.

—B—B—

A woman ceases to be a chicken when she gets crow's-feet.

—Judge.

—B—B—

He—I was afraid you'd scream when I kissed you.

She—I didn't dare. Mother was in the next room and might have heard me.

—B—B—

Visitor: Of course, closing the saloons has raised your husband's standing in the community?

Mrs. Jones: On the contrary, mum. In the old days he was pointed out by every one as the village drunk, but now you'd think he was just nobody.

—Life.

—B—B—

ETIQUETTE

Hostess: Pardon me, but didn't you drop a fork into your pocket?

Guest (concealing a blush): Yes, it was too tarnished to leave on the table.

—Stanford Chaparral.

—B—B—

Voice—I vant it some peppeh.

Just a voice—What kind of pepper do you want, red, cayenne, or black?

Voice—I want it some writing peppeh.

— Middlebury Blue Baboon.

—B—B—

Little Abie went into a grocery store with a nickel given him to spend. He addressed the grocer as follows: "Mister, please give me a peckage of animal creckers, but take out the pigs."

Hear ye! Hear ye! All brothers and sisters who solved either of the cross-word puzzles correctly or have had jokes published in B-B Shots send your addresses, please, to the cross word puzzle editor! That is in case you haven't received your Menorah pin yet. Nearly all the pins have been mailed out, but a few addresses were mislaid. As soon as we get them, we will send the pins. And—we will continue to send pins to those lucky people who get their jokes in the B-B Columns. So keep up your courage and your contributions. Winners this month are: Sam Newberger, New York; A. Katz, Tenn.; Leon Lester, W. Va.; S. Levenson, Wash., and Jeanette Canner, Wyo.

PAUL REVERE'S RIDE

(Modern Version)

Listen, my children, and you shall hear
Of the midnight ride of Paul Revere
As it would have happened were he alive
In nineteen hundred and twenty-five.
Paul simply stepped to the microphone
And said in the usual monotone:
"This is Station MNOP,
New York, Announcer WZ.
The British are coming by sea and sky!
For further announcements, please stand by."
Thus he serenely gave the alarm
To every Middlesex village and farm
And every Baltimore, Kalispell
And Indianapolis farm as well.
In less than a minute the planes were out—
Observation, bombing and scout;
An hour and a quarter was all they took
To meet the British at Sandy Hook
And greet with a salvo the flag-draped ship
Of the Prince of Wales on his latest trip.

—Baron Ireland.

DARKTOWN

Rastus: Whuffo' yo' 'jeculate yoself to me in dat onery manner?

Cicero: Whoffo'? Nigguh, who do yo' calkerlate yo' is?

Rastus: Yo' nigguh! mah family am quality folks an' ahm a pusson of rank.

Cicero: Huh! ah'll have yo' triflin', Rastus, to know that ah'm ranker than you is.

—B—B—

GOOFY GOLF

Golf's a mighty funny game,
I never got it right.
You buy a ball for ninety cents—
Then knock it out of sight.

You hunt around in weeds and thorns,
And find it in its den;
And take a club and try to knock
It out of sight again.

—Ohio State Sun Dial.

—B—B—

Let us thank Mr. Wrigley. If it were not for chewing gum, lots of people we know would never get any exercise at all.

—Cornell Widow.

—B—B—

GOOD ENOUGH

Mose: Dat's a purty shirt you has on, Rastus, How many yards does it take for one ob dem shirts?

Rastus: What you all talking about, Nigger? I done got three like them in one yard last night.

—B—B—

"Say, I hear Columbia has conferred an honorary degree on a musical instrument."

"No, yes, can it be?"

"Uh-huh, Fiddle D. D."

—Brown Jug.

—B—B—

Mike: I see some one has suggested a life-size statue to the man who invented rubber tires.

Ike: Wouldn't a bust be more appropriate?

B'NAI B'RITH MAGAZINE SUPPLEMENT

MAY, 1925

A Greeting From Our President

TO My Brethren:

Deeply conscious of the responsibility and profoundly grateful for the honor of the high office reposed in me by the Constitution Grand Lodge lately assembled in Atlantic City, I enter upon the discharge of my duties, imploring Divine aid and asking the sympathetic co-operation of my brethren.

An illustrious leader has laid down the burdens of the Presidency after twenty years of notable and distinguished service. He has earned relief from the cares of that office. Though he has passed the psalmist's three score years and ten by more than half a decade, he retains the intellectual vigor that has made him a power among men. I am happy that I shall be favored with his wise counsel.

Ad Meah Shanah

Our order has almost limitless capacity for service. Democratic in form, in consonance with the spirit of our beloved country in which it was founded more than four score years ago, it is the outstanding example of a great fraternal body whose sole thought is unselfish service to mankind.

I pledge my sacred honor to give the best within me to uphold its present prestige and to develop and extend its usefulness to the household of Israel and to the entire human family.

No institution among Jews is occupied with so many or so varied undertakings as the B'nai B'rith. Its activities—religious, educational, patriotic, philanthropic, and in defense of the fair name and civil rights of the Jew—offer a program susceptible of indefinite expansion. This may well grow to a scale heretofore undreamt of.

Our times are full of perplexities. God alone knows the future. Man cannot read it or foretell its problems. But I now declare that the Independent Order B'nai B'rith will continue to be the valiant champion and defender of the Jew in every righteous cause. Nothing which vitally affects the Jew shall be alien to our thought.

With this assurance, in humility I take the helm, asking and expecting

Alfred M. Cohen

the support of my co-religionists within and without our ranks.

Fraternally,

ALFRED M. COHEN, *President.*

A Message From Adolf Kraus

Adolf Kraus

TO the Lodges and Members of the Independent Order of B'nai B'rith:

I received more than six hundred congratulatory letters and telegrams on my seventy-fifth birthday from lodges and members of the Order. To acknowledge each one personally would be a labor of love. I hope, however, I will be pardoned for acknowledging them in this manner, and I hereby express my deep appreciation to the lodges and members who have so kindly thought of me.

At the convention of the Order just held in Atlantic City, I felt that it would not be just to the Order nor fair to my family to assume, at my time of life, the duties of the office of President for another term—especially as I could still render some service as a member of the Executive Committee, which office under the Constitution I hold for life as Past President of the Order.

Brother Alfred M. Cohen of Cincinnati has been elected as my successor. I have known him for many years. He has ably filled many positions of honor and trust. I am confident that he will fill the office of President of the Order with great credit to the Order and to himself. I bespeak for him the kind treatment and the loyal support which has been accorded me during my term of office, for no kinder treatment and no more loyal support could be given to any man by any organization.

Fraternally,

ADOLF KRAUS.

†Message of Adolf Kraus to the B'nai B'rith

Introduction

IT is now twenty years since first you have elected me your president. We were then in the throes of shaking off the incubus of endowment insurance and many among our leaders thought that the agonies of the moment would result in the rapid disintegration of the Order. Our membership in American had been dropping rapidly—in 1905 it was barely 18,000, and less than 10,000 in Europe.

We now number close on 80,000. Our lodges have multiplied nearly two-fold and four new District Grand Lodges in foreign countries are coalescing the Jewish elements of farflung lands. The record of the Order is writ in the pages of history of many countries. I claim no personal credit for what has been accomplished, or for what is now developing; that credit should go to the loyal and tireless men who gave us their support, who gave not only of their wealth, but of their time and physical energy and who have revived the Order from its moribund state in 1905, have nursed it through sickness and guided its steps, until today it is stronger than ever before—an institution recognized and revered in scores of lands. I am not often given to prophecy, but I foresee for our Order a steady growth and development undreamed of by me and my contemporaries of 1905. Each year has put us that much further forward—no backward step has been taken. Long after all of us now present have passed to our eternal rest, the Order will go on from strength to strength, multiplying its beneficences, ever striding forward under the banner of service and justice towards the loftiest conception of Jewish manhood and Jewish obligations. Mistakes have been made by us, but we have learned from them fully as much as we have learned from our successes. With ripe experience, we can march on into the future, confident of doing good to mankind. The next generation of our American Jewish youth will come to manhood under conditions hitherto but slightly known in America. To meet these changing conditions, we must find and train leaders who will assume large responsibilities, who will take up the burdens, however heavy they may be—"men of strong minds, great hearts, true faith and willing hands," in the words of the poet—"tall men, suncrowned, who live above the fog in public duty and private thinking."

†*Delivered at Constitution Grand Lodge Convention, Atlantic City, N. J., April 20, 1925.*

**Limitations of space make it impossible to reprint the entire message. Those portions not quoted verbatim appear, however, in abstract form in solid type.*

*Part I

IN the trying period following the World War, the Independent Order of B'nai B'rith assisted in stemming the waves of anti-Semitism.

In 1923 when this took the form of economic boycotts in Posen, President Kraus immediately protested to the Polish government through its American minister. Recently the order received a report from Poland, attesting to the effectiveness of this protest: "The waves of hatred are now visibly calmer, for the government of our country is doing all it can to stop excesses and is trying to be just to the Jews, according to the constitution and the laws. The success is surely due in part to the correspondence which the president of the order carried on with our minister in Washington."

Later, when the American press reported that the Pope blamed Jewish leaders for instigating warfare against Catholicism among the Bolsheviki, President Kraus cabled a protest directly to the Pope. As a result, an official denial was given out by the Vatican.

When reports came that Macedonian revolutionists were demanding thirty million levas in tribute from the Jewish population, an exchange of letters with the Bulgarian government carried on through its American envoy, once more resulted in the protection of Jewish rights. The Bulgarian government promised its protection and the money extorted from the victims was reimbursed.

When the Washington disarmament conference was announced the head of the B'nai B'rith sent President Harding a telegram expressive of the good will of the Order and received a cordial reply.

B'nai B'rith Hillel Foundation

THE subject of religious education of Jewish youths attending American Colleges and universities has been a much debated one in recent years. An examination of the reports of the annual proceedings of the Central Conference of American Rabbis for the past twenty-seven years shows that at each annual conference the matter was given serious thought and consideration and various plans projected. However, up until the establishment of the Hillel Foundation at the University of Illinois in the fall of 1923, no serious attempt had been made in the history of American Jewry to provide systematic religious contact for American college students of the Jewish faith.

A large measure of credit for the initial establishment at the University of Illinois is due to our lodge brethren in Champaign, Illinois, who for years used every effort to establish a resident rabbi on the campus and who finally, during the year 1923, raised from among the Jewish residents of Champaign and a few of our co-religionists in Chicago, sufficient funds to justify the calling of a rabbi to take charge of the student work at Illinois. During the school year 1923-1924 this work at the University of Illinois, under the direction of Rabbi Benjamin Frankel demonstrated its practicability and its value. The funds for its continued maintenance and extension into other schools were lacking. There was no organization behind the movement, although the Union of American Hebrew Congregations had endorsed it and had contributed $1,000 toward the Foundation's $12,000 budget. Realizing that the institution could not develop and could not extend into other schools unless and until the movement was adopted by some national Jewish organization, Rabbi Frankel early in 1924 came to our office in Chicago and asked the Order to investigate the general problem of Jewish education in colleges and to consider seriously the matter of adopting a program of religious education for students as part of the work of the Order.

At the meeting of the Executive Committee, held in April, 1924, a memorandum was presented by the Secretary, reporting certain conferences held with leaders in American Jewish life with a view to ascertaining whether participation by the Order in this line of activity would meet with general approval. The report and a further invesigation subsequently made

indicated that the Order, in view of its neutrality on the subject of religion and the breadth of its platform, was in a better position to undertake this type of work than any other American Jewish organization.

After a careful consideration of the whole problem, the Executive Committee at that meeting directed that the University Foundation work be undertaken as part of the work of the Order: that funds be provided for the maintenance of the Foundation at the University of Illinois during the school year 1924-25, and that a similar Foundation, to be known as the B'nai B'rith Hillel Foundation, be established at the University of Wisconsin for one year commencing September, 1924, as a further experiment. In recommending the establishment of the Foundation at the University of Wisconsin, the Committee had in mind the very different conditions existing in Madison as compared with those existing at Champaign. At Champaign there was a considerable Jewish population, keenly alive to the necessity of an institution such as the B'nai B'rith Hillel Foundation. In Madison, on the other hand, there was only a small community and 400 Jewish students, with practically no contact with the local Jewish families, who, themselves, had no organized Jewish communal activities.

The Executive Committee believed that the experiences of the Foundations in two such varying places would be a great help in demonstrating its usefulness and would be informative as to methods to be followed in other communities. To carry on the work, the Executive Committee created a commission which is known as the B'nai B'rith Hillel Foundation Commission, which is appointed by the President of the Order, and which is directly responsible for the conduct of the two Foundations thus far established. This committee has presented a report embodying the reports of the directors of the Foundations at the University of Illinois and at the University of Wisconsin, which will be submitted to the Convention at the proper time.

I have watched the development of the work at these two Foundations during the past year with very deep interest. There are close to 400 Jewish students at each of these institutions. I have come to the conclusion that the Order could find no better, no more satisfactory, no more valuable endeavor than that in which it is now engaged. I believe that foundations such as those now existing at the University of Illinois and at the University of Wisconsin should be extended into all universities and schools for higher education, in which suitable provision is not made for Jewish students, to encourage the cultivation of their Judaism. Logically and naturally most of the leaders of the future will come from the classrooms of higher educational institutions. Shall these leaders who are Jews lead as Jews proud of their heritage or shall they lead without a thought that they are Jews? Shall they go forth from the colleges and universities ignorant of and even ashamed of their religion and ancestry, when they might go forth as Jews proud of their heritage, because during the formative period of their lives they have been made acquainted with the long history of the Jews and the priceless treasures of Judaism?

The Jewish student is, as a rule, only passively Jewish. He is not sure of his Jewish learning. When he enters the University and finds what he interprets as anti-Semitism, he ducks his head in the sand like an ostrich and thinks he has solved the problem. Immigration has closed our doors. They are not likely to be reopened for many years to come. The Jewish leaders of tomorrow and the day after tomorrow will be American-born. It is part of our responsibility to help in their training if we Jews of America are to produce a generation of leaders. If we of the B'nai B'rith are to insure our own future as an organization progressively and intelligently led, the attitude of the average Jewish student as above set forth must be overcome. The work thus far done by the Order through its college foundations, to my mind, indicates an effective means of overcoming that attitude.

When a Jewish student enters either of the institutions above mentioned, he is immediately brought into contact with an organization that represents him on the campus. He openly makes the declaration, "I am a Jew," by affiliating himself with the organization, and as time goes on, if he makes a name for himself on the campus, the respect that he receives is reflected on all of his co-religionists and on the Foundation.

Every other denomination has for years been extending to the students of their respective denominations during their college years the opportunity for religious affiliation. Only the Jewish students were neglected; so neglected, in fact, that at the University of Illinois, Professor Chauncey C. Baldwin repeatedly called the attention of American Jewry to that neglect, and an Episcopalian educational leader at the University of Wisconsin, a friend of the Jew and sincerely interested in the problem, in urging the establishment of some Jewish religious endeavor at that school, stated "that if it weren't for their Yiddische ponem, the Jewish students here wouldn't know that they were plain Goyische heathen."

At both schools we are now trying to train the student so that in later life he may assume intelligent leadership, for after all interest in Jewish life comes only when responsibilities are realized. We find an overpowering interest in Jewish life chiefly because the burden has been placed on our shoulders, and the interest grows with responsibility. Likewise with the Jewish student who, when he finds the burdens placed on his shoulders, finds his interest grows; he wants to know something about his people and their life.

The B'nai B'rith Hillel Foundations are organized in such a way that the responsibility is placed on the shoulders of the student. Everything is done by the student. At each Foundation there are six standing committees. A committee on religious education, which is in effect the Student Board of Directors of the religious congregation. One of its purposes is that of demonstrating to Jewish students the need for religious education. Last year this committee at the Foundation at the University of Illinois made a survey of the student body to determine some idea of the religious feelings of Jewish students at the University, based on about 300 questionnaires filled out by the students. The committee also sponsors various study groups which are being conducted by the Director of the Foundation and members of the University faculty. There is also a social welfare committee; a committee on open forum; a publication and publicity committee, and a Menorah committee. The latter is an outgrowth of the local chapter of the Menorah Society, which conducts the Menorah Club of the Foundation, and which requires of every applicant for membership the reading of a paper showing original research work in some problem of Jewish interest. The chairmen and sub-chairmen of these various committees constitute the student council,

which is constantly considering methods of improving the Foundation's work.

This year the Foundation at the University of Illinois was able to provide special courses in "The History of Judaism," "Social Ideals of Judaism" and "Jewish Ethics," for which the University is giving full University credit toward a college degree. These courses are given directly under the auspices of the Foundation and the instructor, Dr. Moses Jung, a graduate of the University of London and a Doctor of Philosophy from Dropsie College, is a member of our Foundation staff. Each student registered in these courses is required to do standard University preparation work for each class.

But even better, in my opinion, than classroom instruction is the self-instruction which the students are constantly assimilating in their committee work. During the first year it was with difficulty that enough students could be secured to fill sixty-eight committee positions. That the Foundation has captured the attention and interest of the student body is evident from the fact that at the beginning of the current school year there were three applicants from among the students for every committee position and the committees had to be materially enlarged. In these committees the students are grappling with every phase of the so-called Jewish problem and are trying to understand it. This, to my mind, is the best method of education.

Both at Madison and at Champaign the Foundation provides religious services each week, both reform and orthodox. Before the advent of the Foundation at Illinois, student attendance at religious services on Sunday was less than sixty. Last year at Illinois, the average attendance was close to two hundred at every service, and thus far this year the average attendance has been over 200. At Madison, though there the Foundation has been operating only a few months, the attendance at both orthodox and reform services has been gradually, but surely increasing each week. At the holiday services last fall, it was impossible to provide accommodations for all the students who wished to attend services; a striking contrast to conditions in former years, when it was the rule rather than the exception for the Jewish student to attend classes on Rosh Hashanah and Yom Kippur.

One of the interesting developments of the Foundation at Champaign is the training course for religious school teachers, which after two years' work gives the student a splendid preparation for teaching in religious schools.

The various reports that will be submitted will go into all these matters in further detail than it is possible for me to present in this message. But before passing to another subject, I wish to state my conviction that if we adhere to the program mapped out and establish and extend the religious foundation work as rapidly as circumstances will permit into other schools where the greatest necessity exists, then within a few years the religious work so conducted by the Order will be universally recognized as one of the most powerful influences in American Jewish life. I believe that it will do more toward alleviating anti-Semitism, toward developing a fine class of Jews than we could do in any other way. It is a field of work which the Order can undertake with lasting benefit to American Jewry. Though different in one sense from the Americanization and Anti-Defamation work which we are doing, it is, nevertheless, in direct line with them.

I recommend that the Convention give most careful consideration to this phase of our activity and that steps be taken to extend the work to other schools as rapidly as circumstances and our resources will justify.

*Mexico

FOR the first time in Mexican history an outgoing President has stepped out of office and gracefully welcomed his successor. For the first time a change of administration has taken place in Mexican history without a revolution. This fact is of great significance to all those who have been looking forward to the day when Mexico will begin to show signs of industrial and commercial development. To those of our co-religionists from foreign lands who have been seeking some land to which to immigrate where there is a chance of gaining a livelihood for themselves and their families, this fact is of especial importance. For some years past, the B'nai B'rith has been closely and deeply interested in the general problem of Jewish immigration to Mexico. The matter was first brought to the attention of the Executive Committee of the Order officially by Rabbi Martin Zielonka, of El Paso, Texas, now the Vice-President of District Grand Lodge No. 7, who, in 1921, was sent by the Jewish community of El Paso to New York to secure the assistance of certain national Jewish organizations. His negotiations with these Jewish organizations were unproductive of any encouragement. He then presented the matter to the convention of District Grand Lodge No. 7 at Dallas, and that convention instructed Mr. Archibald A. Marx, a member of the Executive Committee from that District, to urge that the Executive Committee of the Order investigate the Mexican situation and take such action as might be necessary. At its Washington meeting in 1921, the Executive Committee instructed Mr. Marx and Rabbi Zielonka to go to Mexico, investigate the situation and present a report.

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*When Mexicans sold forged passports to Jewish immigrants desirous of entering the United States, President Kraus placed the facts before the Mexican charge d'affaires at Washington and the Mexican government prosecuted the offenders. By the co-operation of the B'nai B'rith at various border points illicit smuggling of immigrants was stopped.

When a report came that the Mexican government proposed to deport such immigrants as might prove a burden to the country, President Kraus informed the charge d'affaires that the B'nai B'rith would aid Jewish immigrants to become self-sustaining and desirable citizens. In reply the Mexican official expressed the absence of religious and racial prejudice in his country. In the three years intervening, no Jews have been deported.

Following a survey by Rabbi Zielonka and Dr. Leff, the executive committee appropriated $20,000 in April, 1924, for the maintenance of a bureau in the City of Mexico, with J. L. Weinberger in charge.

Fearing that response to the invitation of President Calles would result in an influx of immigrants too great for industrially prostrate Mexico to absorb, Mr. Kraus issued an interview which was published universally by the Jewish press and possibly avoided that calamity.

In the meantime the Mexican Bureau began to care for the immigrants arriving at the rate of 200 a month by offering them temporary food and shelter, procuring employment, setting them up in business and industry, teaching them Spanish and Mexicanizing them. By 1925 immigration had doubled.

Although recognizing the cordiality of the present Mexican government, President Kraus would discourage any large migration at the present time because of bad economic conditions and because economically the country is not yet adequately organized and a period of business depression exists.

**This portion of the President's Message appears in abstract form.*

Extension of the work in Mexico was recommended.

*B'nai B'rith Magazine

THE Menorah Monthly, founded by Benjamin Peixotto in 1886, as the order's official organ, was supplanted in 1905 by the B'NAI B'RITH NEWS. Its purpose was to unite Israelites in promoting their highest interests and those of humanity and in defending the Jew's good name. The major portion of the magazine has been devoted to articles of general Jewish interest. In September, 1923, the format was changed to conform to improved mechanical standards of typography, illustration and editing demanded by modern readers and it was made the mouthpiece of the Anti-Defamation League in combatting anti-Semitism and creating good will with non-Jews. When the magazine had been improved to the limit, made possible by the subscription rate of fifty cents a member, the Executive Committee, in April, 1924, authorized the publication of high-class national advertising, the net proceeds to be devoted to improving the magazine and increasing its circulation. Membership in the Audit Bureau of Circulations was obtained. In October, 1924, the name was changed to "B'NAI B'RITH MAGAZINE."

The Anti-Defamation League subscribes to 7,500 copies, which are sent governors, congressmen, educational and public libraries. Favorable comment from Jewish and non-Jewish sources appears frequently.

*Americanization

B'NAI B'RITH lodges, under the direction of Sidney Kusworm, have established classes in English, civics and American history for immigrants; have aided them in becoming naturalized and have co-operated with other agencies in stimulating patriotism.

*War Orphans

THE War Orphan program, begun four years ago, is being liquidated —as the 600 children, adopted under the age of 14, grow up—only 360 now remaining. These wards, although living in Poland, Germany, Austria, Roumania, Bulgaria, Jugo-Slavia, Turkey, Czecho-Slovakia and other countries, keep in close contact with the adopting lodges by means of records, photographs and letters.

Immigration

NO CITIZEN at any time has the right to decide what laws he shall obey and what laws he shall not obey. To assume that responsibility is to usurp to that degree the functions of government and to substitute anarchy in its place.

Specifically, no American citizen has the right to evade or frustrate the operation of the present Immigration Law—no matter how sincerely he may disagree with its expediency or justice or how strongly he may wish for or even believe in its eventual repeal. We must condemn all such efforts as subversive of the principles of government. We emphatically uphold the efforts of Secretary James J. Davis, of the United States Department of Labor, to put an end to the unlawful smuggling of aliens across our borders, and, although we believe that the cases of such smuggling are now comparatively rare, we unreservedly condemn them. It is not enough, however, that we merely condemn the violation of the law. We should, in addition, take the positive stand that it is the implicit duty of all citizens to give the proper authorities all possible co-operation in enforcing the law.

While thus urging unqualified obedience to the law, we are not precluded from expressing the belief that its provisions should be modified so as to remove the unnecessary harshness and injustice which have apparently attended its enforcement.

President Coolidge, in his annual message to Congress on December 3rd, said: . . . "I should like to see the administrative features of this law rendered a little more humane for the purpose of permitting those already here a greater latitude in securing admission of members of their own families."

Secretary Davis, in the annual report of the Department of Labor, stated: "We should proceed to humanize our immigration laws wherever that is possible. Our laws should not operate to keep members of families apart."

Senator Johnson, the author of the Immigration Law, himself stated that, although he was definitely opposed to lifting the immigration bars, he did favor admitting relatives of citizens.

The New York Times, in an editorial on January 7th, said: "A clear moral obligation exists on the part of the Government of the United States to make an exception in the case of these detained aliens. There is justice in the petition of the House Committee on Immigration that aliens granted passport visas to enter this country under the old immigration law, which expired last summer, but who failed to come in before the new law went into effect, should now be admitted. . . . "

To remedy the defects in the present Immigration Law pointed out by both public officials and the press, a number of resolutions and bills have been introduced into Congress.

Congressman Perlman of New York has introduced a joint resolution providing that: "All aliens whose passports were properly visaed prior to July 1, 1924, shall, if otherwise admissible, be permitted to enter the United States as non-quota immigrants under the Immigration Act of 1924." A similar resolution was presented to the Senate by Senator Copeland of the same state.

Congressman Treadway, of Massachusetts, incorporated Secretary Davis' suggestions into a bill, placing in the preferential quota parents, husbands, wives and unmarried minor children of aliens residing in the United States who have declared their intention of becoming citizens.

A bill presented by Congressman Perlman would exempt from the quota wives, husbands, children, parents, brothers and sisters of citizens and of declarants who were admitted prior to July 1, 1924.

Congressman La Guardia, of New York, in an even more liberal bill, provides for the admission of the relatives, not only of citizens, but of all aliens who have lived here for three years and who have declared their intention of becoming citizens.

Congressman Dickstein, of New York, favors exempting from the quota wives and children of rabbis admitted into this country before July 1st, as the present law exempts only wives and children of rabbis admitted after that date.

All such measures as these which tend to remove the misfortunes at present suffered by stranded refugees and to humanize the operation of the present law should receive our endorsement. Other measures, which, by enrolling all foreigners, would, in my opinion, saddle on this country the espionage and passport systems of Europe, we should condemn.

We may even go further and express our frank opposition to the fallacious theory of race inequality on which the Johnson Immigration Act is based, together with the hope that the present act be replaced by one founded on principles which are more in accord both with the facts of science and with the spirit of our government.

In this connection, it is notable that the most important gathering of sociologists of the year, meeting in Chicago, expressed it as the concensus of scien-

This portion of the President's Message appears in abstract form.

tific opinion that there is no evidence that one race is inherently superior to another. One great newspaper, the Chicago Daily News, said editorially: "It is highly encouraging, as some speakers at the Chicago session of the sociologists pointed out, that great men of the past have sprung from every race and from every condition of life. This historic truth should tend to relieve the anxiety, for example, of the self-conscious so-called Nordics and all others who feel that intellectually, morally or otherwise they are the chosen people. Humanity ordinarily is sound wherever a cross-section of it is subjected to careful scrutiny, save where it has been debauched by perverted philosophies or has been left to wallow in morasses of ignorance."

We have no quarrel with the idea that our Government has the moral as well as legal right to resist its immigrants both as to numbers and as to character. Our sole objection to the present law rests on the fact that discrimination between races, instead of between individuals, forms the chief basis for selection. We reject the doctrine that—other factors of physique, morality, education or what you please being equal—a "Nordic" individual invariably makes a better American citizen than an "Alpine" or a "Mediterranean" individual. We believe that we should pick our American citizens from the most worthy individuals, regardless of race. Would not the selection of immigrants according to such individual tests automatically admit larger number of members of the superior races anyway—and in exact proportion to their superiority—did such superiority exist?

I recommend that we reiterate our obligation to obey scrupulously the letter of the present Immigration Law, at the same time urging its speedy repeal in favor of a measure embodying more accurately the unbiased findings of science.

Prohibition and Sacramental Wine

MANY believe that the Volstead Prohibition Enforcement Act is un-American and should be repealed or at least amended. Whatever our individual opinion may be, as an organization we are in favor of the enforcement of the law. The act provides that wine may be procured for sacramental purposes upon the presentation of a certificate issued by a Rabbi. The wine needed for sacramental purposes is of such an insignificant amount that even the strictest prohibitionists would probably not have criticized that part of the act if strictly obeyed.

It is now charged, and probably with some truth, that under that act wine has been secured in some cases not for sacramental purposes, but for profit. I think it is safe to say that more than ninety per cent of the Rabbis are citizens who believe that the voice of the people is the voice of God and therefore must be obeyed. But there are *schochets* (butchers) who are called Rabbis, for in any congregation, no matter how small, any one of its members may be elected as a Rabbi. Under such circumstances is it a wonder that a "Rabbi," so-called, can be found who will be very liberal in issuing certificates.

The Rabbinical Assembly of the Jewish Theological Seminary has announced its opinion that unfermented wine may be used in the Jewish ritual. The Central Conference of American Rabbis has petitioned the Commissioner of Internal Revenue to revoke the regulation which permits Rabbis to certify to applications made by Jews for sacramental wine.

I believe these sentiments of the Rabbinical Assembly and of the Conference should be accepted as authoritative representation of the opinions held by the great majority of American citizens of Jewish faith. We must assume that those who believe in the use of wine for religious purposes will welcome any strict governmental rule which will make it dangerous for any one to attempt an abuse of the privilege. The so-called Rabbis who make a business of dealing in certificates are a disgrace to us. Perhaps if one or more would have to do involuntary service in some institution it might serve as a salutary lesson.

Anti-Defamation League

IT IS now almost twelve years since the organization of the Anti-Defamation League of the Order. Brother Sigmund Livingston, who has been Chairman of the League since its inception, will present a report which will contain a more detailed account of the League's activities than can be presented at this time. There has been no change in the League's program of vigilance, but there has been a progressive development in its appreciation of fundamental root concepts of prejudice and a better understanding of the relative values of various methods of approach toward the eradication of those concepts. Until about two years ago, the chief emphasis was placed on the preparation and distribution of literature. This was the obvious method of approach and in the absence of a better one it had its value and, I believe, an important one. Most of the funds that have been used have gone for printed matter. During the past year, comparatively little has been devoted to literature and still, in my opinion, the League has during that period done the most important and valuable work in its history and is on the eve of even greater accomplishments. I refer to the close working contact that has been established between the League and the Committee on Good Will between Jews and Christians of the Federal Council of Churches of Christ in America. A Chicago office of the Federal Council Committee has been opened and the Secretary of that Committee, the Rev. Mr. John W. Herring, and Brother Lewis, the Secretary of the Anti-Defamation League, have for many months past been working in the closest co-operation and harmony. In my message of 1920, I stated that in my opinion the root of hatred of the Jew is to be found in the current distorted story of the crucifixion. I confess that I saw little hope through our own efforts of reaching that root, except in certain outward manifestations such as motion picture films and newspaper versions, in which field we have been successful to an astonishing degree. Many of you may have felt that the hope that some day a *modus operandi* could be achieved, in this most delicate of all undertakings, was an evanescent one. Others had faith in the fundamental justice of our position and in the fair-mindedness of certain sections of our Christian neighbors; and so for five years we have been striving quietly and by almost imperceptible stages towards the goal which has now been reached where the representative organization of all the important Protestant denominations in America, representing more than twenty million congregants, has created the Christian counterpart of our League and instructed its Secretary to co-operate and work in conjunction with ours towards the fulfilment of our common aims and purposes. Our own voice raised in protest or in defense is as a

whisper in a hurricane compared to the tonal echoes of our combined cry for tolerance, mutual understanding and good will.

Let us strive to make ourselves worthy of that co-operation. Let every Jew realize that he must by his own acts refute his enemies even before they assail him. Many of us are suffering from what the new school of psychologists describe as "inferiority complexes" and many of our acts in our daily lives are dictated by a "defense mechanism." An evil from the point of view of mental therapeutics, it is said, but in my opinion not an unmixed evil; for until we have achieved the goal of complete sanctuary it is a restraining and regulating influence on those who are tempted to transgress the bounds of moral rectitude. Would that every Jew realized that he must be not merely as moral and as upright as the average non-Jew, but more moral and more upright. Then and then only will the world come to recognize that to be a true Jew is to embody the loftiest conceptions of humanity.

*State of the Order

ALL districts report increases in membership since 1920; District No. 1, with 25 new lodges has 8,298 members, a gain of 460. District No. 2, with 12 new lodges has 12,421 members, a gain of 2,955. District No. 3 increased from 4,527 to 6,251. District No. 4 increased from 4,552 to 8,476—Los Angeles lodge jumping from 512 members to 2,000. District No. 5 increased from 1,169 to 1,773. District No. 6, with from 26 new lodges and 3,109 new members, has a membership of 12,116. The four Chicago lodges have close to 5,000 members. Chicago lodge, organized a year ago with thirty members, now has more than 600. District No. 7, with 11 new lodges, has 7,461 members, an increase of 1,153. Separate reports have been prepared by districts outside of the United States.

Membership and Territorial Changes

THE membership of the Order on January 1, 1920, was in the American Districts 40,931 and in the other Districts 13,091. In the European lodges under the jurisdiction of the Executive Committee, there were 1,349 members. The total membership of the Order was 55,371.

On January 1, 1925, the membership of the American Districts was 56,796; European Districts, 21,450; lodges under the jurisdiction of the Executive Committee, 729; total, 78,975.

Since January 1st of this year, there has been a further estimated increase of about 1,000.

It will be noted, therefore, that the American Districts have gained about 18,000 members since last we met. In the preceding five-year period, the membership increased 14,000. In the past ten years we have more than doubled our membership in America, where our total has risen from 27,000 in 1915 to about 58,000 in 1925.

In the foreign Districts where local conditions dictate a different principle in membership propaganda, there has been an increase in the past five years of about 7,000. Most of this increase abroad has resulted from the establishment of lodges in new centers.

Since the last convention, we have instituted 157 lodges of which 116 are in the American Districts.

Three new District Grand Lodges have been instituted; District No. 12 for the Austrian Lodges, which formerly were part of District No. 10; District No. 13, comprising the lodges of Poland, except those in Upper Silesia which have chosen to remain under the jurisdiction of the Executive Committee; and District No. 14, which has been formed out of the lodges in Palestine which formerly were under District No. 11.

*Finances and Miscellaneous

MENTION was made of the finances of the order and of the welfare of the Leo N. Levi Memorial Hospital, subjects covered elsewhere in special reports; the operation of the treasurer's office was described and commended and a list read of the distinguished members of the order who had died since the last convention.

Various recommendations for the good of the order were made. These were referred to the proper committees and acted upon.

Conclusion

IN MY message of 1910, I said:

> "Brightly, more luminous, the future glows with promise for our Order. It cannot fail of glorious achievement, for it is the incarnation of a spirit, which after long struggle with the baser passions of men, is emerging triumphant from the conflict and swiftly now it is rushing through the world and teaching all men to own its sway—the spirit of the brotherhood of men."

A short four years after the message was written came the World War with its awful destruction of life and property; its terrible consequences in human suffering; its train of consuming hatreds which instead of diminishing seem to gather intensity as time goes on. It would seem almost as if the Spirit of the Brotherhood of Man has fled affrighted from a hopeless world. But the angry waves continue to beat upon the shore long after the storm at sea has passed. So it may be also that after the fearful storm of war that has swept the world of men we are witnesses merely of the time required for the passions aroused by it to subside. It is not possible—nay, even probable—that out of that fierce conflict in which civilization itself was involved, have come better understandings, a broader sympathy for the legitimate hopes and aspirations of both nations and individuals; a greater tolerance of the differences that naturally exist among men and among peoples in matters of faith and religion; a more general willingness to extend to all others the right which every man desires for himself—to worship his Creator in his own way and after the manner of his people; a more general recognition of the fact that the heart of mankind is much the same the world over in its strivings and yearnings for better things, for a higher development; and a better spirit of co-operation both among men and among nations in their separate efforts to uplift themselves and mankind. How else can God's purposes be fulfilled?

And, after all, may not the disaster of the great World War have served a deeper purpose than we are able now to perceive in clearing away from the mental and moral vision of mankind, the clouds of doubt and suspicion, to make a brighter day for the coming of the Spirit of the Brotherhood of Man.

It is of the human heart to hope. And so, in what must in nature be the closing years of a somewhat active life with its many hopes and its many disappointments, I hope. And so I believe.

ADOLF KRAUS.

**This portion of the President's Message appears in abstract form.*

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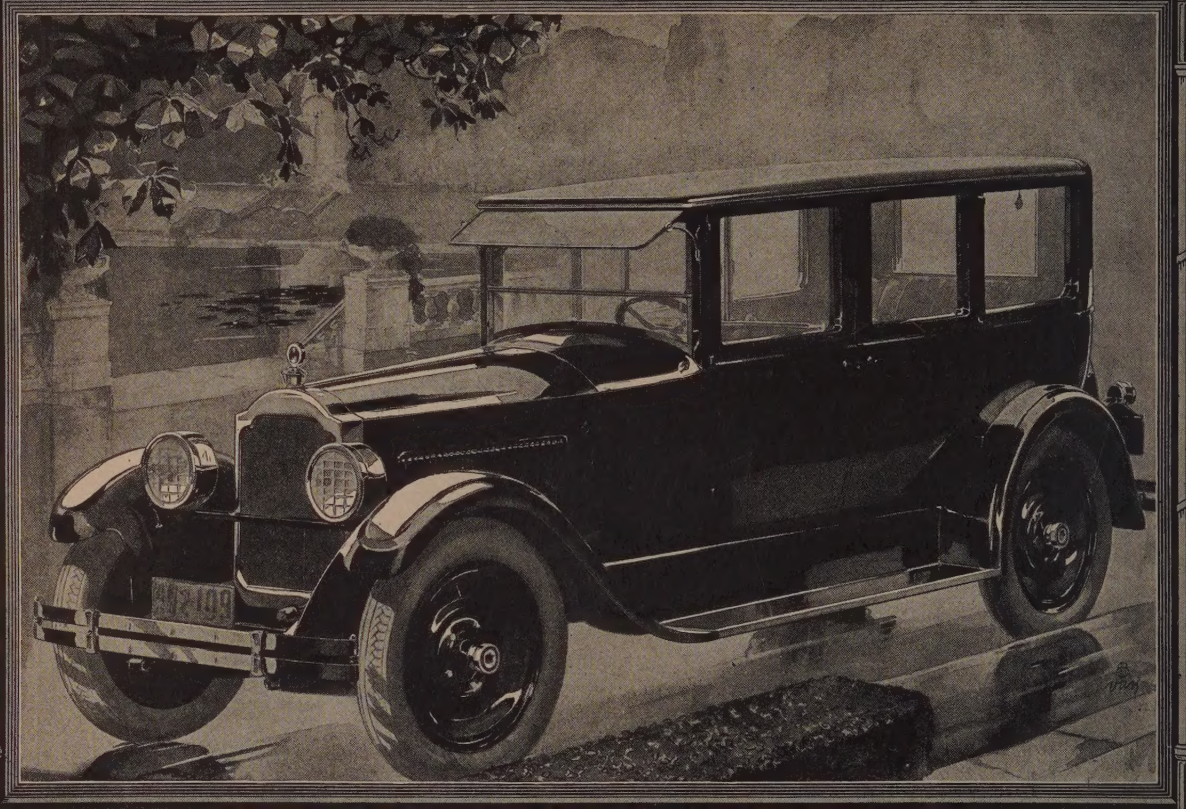

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